Calvin Green's Discourses
Illustrating the System of the Gospel.
Notice to the Reader, in Bro. S. Y. Wells
handwriting. This copy made by John Wood
1833 or 35. He lived in the Junior Order
awhile. One book of the Series, has been destroy'd.
I believe tho a copy has been preserved - am not sure.

35

PAPERS
OF
SHAKERS
76
NEW YORK
New Lebanon

Discourses

on various subjects

calculated to illustrate the existence, omnipotence, wisdom and justice of ~~the~~

The Great first Cause,

And the united and correspendent relation of all his works,

As manifested in the principles and elements of the creation, and in his gracious superintending providence over all things,

Both in the natural and Spiritual worlds;

Showing that they all tend to prove & confirm the Divine revelation of ~~the gospel~~ Christ, in ~~the~~ his first & second appearing, ~~of Christ~~, and the final and everlasting Kingdom of God.

Delivered at different times and places,

By Calvin Green.

The books shall be opened before the firmament and they shall see all together. Esdras.

Notice To the Reader.

The author of the following pages does not not presume ~~of~~ to offer them to the ~~public~~ reader as a work containing a regular and connective system of doctrines, but rather as a collection of discourses ~~intended~~ designed to illustrate in a clear & definite manner the existence ~~of the~~ The great first cause, ~~the~~ ~~[illegible]~~ whom we call God, the nature of his work, his ~~f~~ supreme power, wisdom and goodness, the divine principles and order of his creation, and his wise and providential superintendence over all things in heaven and earth: for, "The the heavens declare the glory of God, and the firmament showeth his handy work." This Great first Cause has, ~~so~~ in the dispensations of his wise providence so overruled and directed all things as to insure the ultimate destruction of all evil from every part of his creation; and in in the progress of this work he will purge out every corruption & rectify every wrong, and thro' various changes & operations show forth increasing degrees of order, harmony & perfection.

All the works of Creation – all the principles and operations of the elements of the heavens & earth, declare a <u>Great Creator</u> and show forth the beauty, glory and goodness of his nature in all his works; and the wonderful harmony & regularity of all ~~their~~ movements are incontestible evidences of an infinitely glorious ~~result &~~ object ~~which~~ as the final result of all – That this glorious object must be designed to establish a new & more glorious creation cannot admit of a doubt in an observing mind which has seen & contemplated ~~the~~ this wonderful harmony in the natural creation. The new & glorious creation

must of necessity be designed for intelligent being belonging to the creation — And since the greatest intelligence pertaining to the creation centers in man, it must be evident that this new & glorious creation is designed for the use of man — But as the natural creation must be renewed and divested of all evil before it can be brought to perfection; so man must also be renewed and divested of all his evil propensities and purged from all evil & all wrong before he can justly become an inhabitant of this new and glorious creation: for no evil can enter there.

To this new creation, this glorious perfect system of righteousness & glory, all the predictions of scripture, all the testimony of prophets & apostles give evidence, and they all point out the Divine Spirit of Christ as the true & efficient agent in this glorious and blessed work — They also declare the principles and elements of that gospel which has been brought to light by the revelation of Christ in his first & second appearing, as containing the only knowledge & power by which this great & glorious work is to be finally effected. This opens an everlasting field of labor in which all souls are reasonably required to give freely what they have freely received.

The author having had much labor on the various subjects, and as he fully believes having been favored with Divine light to discern in many respects the true nature & order of these things, and being earnestly solicited by many of his hearers to commit the same to writing, and being persuaded that they may prove useful to candid enquirers after truth, he has been induced to yield to their solicitations. The writer makes no pretentions to a literary education; but he trusts he has been able to communicate his views in such a manner as to leave no ambiguity —

respecting their meaning.

As the author is a sincere and ardent lover of the gospel of Christ revealed in this day, and firmly believes it to be the revelation of that Spirit "In whom are hid all the treasures of wisdom and knowledge;" if he has been able by these discourses to contribute, in any degree, contributed to the extension of and confirmation of that knowledge, by enlightening the minds of any of his rational fellow creatures who stand in need of salvation, or of edifying the minds of his fellow travellers in the narrow way of self-denial and the cross, it affords a good degree of consolation that his labors have not been lost: and that the candid reader may be derive spiritual instruction therefrom: is the ardent desire & sincere prayer of

The Author.

This should be written on the first leaf, next after the Title page.

(Note) These discourses were delivered on various occasions, and at different times, and were collected and arranged in the following order in the years of 1835 & 6. — By the author

Calvin Green

Part II.

An Illustration of certain things found in Scripture and in the works of the Universe.

Such as

Names, Numbers and The General Principles of Creation.

also

An explanation of some Prophetic Figures, Metaphors &c

Being

A Brief Treatise on the Science of Analogy and Correspondency

1833.

By Calvin Green

* The arrangement of these principles & elements may be changed so as to form new organizations & Laws. But the substance of them remains unchanged.

Of the Science of Analogy.

Every thing in all the works of Creative power and wisdom, as discovered by the principles & operations of the Universe; has a regular & correspondent connection, and proceeds from certain fixed & unchangeable principles and elements.* All the works and operations of the Creation are founded, measured and numbered, by these unchangeable principles, throughout the Divine, Angelic, rational, animate & inanimate natures. And as the substance of those principles and elements can never be changed; therefore all have a correspondent relation, being mutually connected thro' regular gradations from the greatest to the least, each according to its degree and nature which forms its order and proper affinitive relation. Hence one is understood and its properties discovered, thro' the medium of the other. The system of Analogy is therefore comparing one thing with another, so as to discover their correspondent relation, order, & mutual affinity; and to find by figures and numbers, the substance which they represent by which their true degree and nature is made known. Thus it contains the principles of the Science of Revelation.

Analogy may be thus explained: the movements and all the capabilities of the corporeal body displayed in its powers and faculties, are the operations of an invisible spirit and life within, which animates and enables the body to perform those functions; for it is evident that the body of itself is only unliving &

* The many forms of these principles & elements may be changed so as to form new organization and laws - but the substance of them remain unchanged.

unconscious matter: so that it is clearly no more than a machine for the operations of the spirit & life within. This invisible spirit and life, is called soul, (in the original Hebrew which treats of the creation of beings; life and soul are of one meaning.) Hence we may see that the soul must be in, and fill every part of this machine, because every part of the body has sensible feeling and living powers adapted to its peculiar part; but no part could have any feelings or powers where this life was not inherent no more than wood or stone. Therefore it follows conclusively, that the powers and geniuses displayed by the body, are the real manifestations of the powers and faculties of the soul; and since the soul must evidently fill every part, of course we see that the body must be a visible figure of the soul that animates & moves it; Hence from analogy or science of correspondency and comparison, we learn the figure and powers of the soul tho' invisible to the corporeal eye. Thus by the visible we may see and know the invisible, and by the light of intuitive feelings and calculation thro' this science of analogy and correspondent affinity; the invisible things of creation are clearly seen with all its principles and powers, being understood by the things that are made, even to the eternal power and God head,† as saith St. Paul. Romans 1 - 20.

From this we learn in revelation and prophetic figures, and metaphors, that the thing to be revealed is represented by a figure or symbol that can be applied upon the known principles of reason to the object, with no inconsistency, and which cannot

† or more properly Deity or Divinity

be applied in all its bearings to any thing else. Hence when we have sufficient knowledge to make such a calculation and comparison upon any figure and numbers in the prophecies of scripture, and thereby to find the aforesaid results, we may know that we have found the truth. And the same may be said of all the visible operations of powers and principles manifested in the universe. Therefore the science of revelation & genuine knowledge consists in the wisdom to search out the nature of the figure, metaphor & power; and apply it in a true analogical and correspondent manner. This is the simple process of obtaining true wisdom of spiritual things, and the deepest knowledge of the true & genuine philosophy of the natural creation, & of all natural science.

These positions may be further illustrated by the following examples 1st When we see any vegetable growing out of any substance, we know that such a substance contains qualities suitable for the production of the vegetable; hence by analizing the substance we discover the qualities proper for the production; & also by the degrees of the flourishing and ultimate production of such vegetable, we may learn the proportions of those properties necessary for the best growth & production of any vegetable life. 2nd By observing the organization of any living being, & then by learning the nature, properties, & faculties & propensities exhibited in such organization, we find what organic form contains such properties & powers. Thus by the formation we learn the distinction between a mere animal with only instinctive properties, and one with rational powers and properties.

3rd As there has never since the world began been but one organization or organic form, including ~~including~~ both sexes, that contained rational powers & faculties; we learn the only organic formation that ever contains rational properties; hence we are never at a loss to know where rational intelligence & properties are to be found. Thus by the above process we learn what contains vegetable, animal, and rational life properties and powers. We also learn by the same process, the different orders, grades, and degrees of all beings and productions in the world; and may further learn what elements, substances, and formations are most proper for the production and healthy support as well as existence of all these things.

Therefore by this science of analogy being properly applied, we may discover the different degrees of intellects and senses, both in rational and mere animal beings; for by observing the different formations and appearances in the shapes of beings, and the different properties and powers exhibited in those various shapes and appearances; we may learn the properties attached to such and such shapes and appearances, and thus by the different shapes & orders of formation, discover the properties from the formations and also by the displays of powers and properties learn the orders and degrees of the forms and shapes that produce them. Hence the system of analogy is the basis of Phisiognomy, Craniology, and Judicial knowledge of character &c.

Because in the 4th place, when we see any formation that displays the life of any order

whether vegetable, animal or rational, and find that the life is unseen, and yet that the formation and all the properties thereof can only be the productions of that life, and depends upon that life; we thereby learn that the life tho' invisible, is as far superior to the visible formation as the workman is superior to his works; and hence that the visible is but the agent, or machine of the life. Therefore the dissolution of the formation can no more destroy the life, than the dissolution of any work destroys or disorganizes the workman; or than the destruction of a machine destroys the power that moves it. But as the power that moves a machine or workman that made any formation exists after they may be destroyed, so does the life of any formation exist in an invisible state after the formation is dissolved; and it must still exist in the same order in which it had exhibited itself thro' its visible agent; for how could it exhibit itself and work in an order & formation that was not congenial to its own nature & formation; since it is identified with the organization and fills every part of it.

Upon these principles we learn, that the Allwise Architect of the Universe, has formed and delivered all things in Number, Measure and Weight; not only all the principles, elements and substances of the Creation, but also all the works of his providence and grace. Hence saith the Son of Sirach; He hath delivered all things in measure number and weight. And hence saith the angel, "By measure hath he measured the times, and by number hath he numbered the times; and he doth

not move nor stir them until the said measure be fulfilled."

Without the knowledge of numbers, measure and weight, all things could only be viewed in one mass without knowing any proportion and calculating distinction, so that nothing could be applied to any correct understanding use; nor could there be any real understanding of natures, properties and orders; and without names all our knowledge of things would be in confusion. Therefore these are the primary springs of all intellectual science; take away these and man would be but very little removed from an irrational animal who knows nothing but by instinctive feelings and appetites. But measure and weight could never be properly understood, nor usefully applied without the knowledge of numbers; hence they must depend for any useful purpose upon the enlightening powers of numbers. But intellectual science cannot be complete nor mentally and practically applied without names, metaphors & figures; for there could be no clear and forcible conveyance to the rational mind, because no distinct regular & substantial means of presenting its principles. Hence the primary elements of all science and intellectual knowledge have their foundation in the true understanding and application of numbers, measures, weights, names, natures, qualities, & figurative representations. And of all these seven primary springs the knowledge of numbers, their powers & applications, stands first in importance, for no understanding, proportion nor calculating order & arrangement without numbers can be made.

I shall therefore in the first place give an explanation of the derivation, representation & powers of numbers. It is evident that in the original principles, elements, and powers that exist in creative power, and displayed in the Universe, we must find the primary source of all numbers, as well as what they originally represent, and we shall find that all orders and degrees are made known and classed by them.

It may be laid down as an immutable truth that all principles and elements, all things in existence have each one a primary source from whence they severally spring. And the primary source of all and every good in existence proceeds from one self existent and eternal fountain of good, which is itself the fountain of everlasting life. Hence the number One is derived from the one eternal source; & more emphatically represents a perfect unity than any thing else that can be named: as, "One heart and one soul", "One with the Father" "Made perfect in one" &c. That is to say, in one simple element or principle, there can be no such thing as contrariety or opposition. But throughout all existences that have ever been discovered or known, there is not a single thing that exists as one alone; but every thing in existence has two corresponding principles or elements so united in one, that these two in their primary and simple state, have not the least contrariety, but perfectly harmonize in their operations, & each one is manifested by its mutual and correspondent relation with the other in all their productions. Hence they constitute two in one and hence we may learn that every thing throughout the whole creation proceeds from two in one.

Thus every thing in existence, not only animals and all the varieties of animal and vegetable life proceed from <u>two in one</u>; that is, from a unity of two correspondent elements, principles, or powers; but also even minerals, stones, the various kinds of earths, & the principles of all things in existence proceed from & are propagated by two correspondent powers and operations. From this we have an incontestable proof that the <u>great source</u> of all these existences must be <u>two correspondent powers in one</u>; and that these are self existent, infinite & unchangeable the same, for ever represented by this unity of <u>two in one</u>: forasmuch as all other powers of existence [in the creation] proceed from [or are created] ~~and~~ ~~are~~ supported by them. It is on this ground that St Paul says, "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made even his eternal power & [Deity] Godhead." Rom 1-20. All creation with all its parts, principles & productions continually shows forth and declare in the most clear manner; the two correspondent principles of creative and Almighty <u>power</u> and <u>wisdom</u>. Hence the number two springs from & represents the two creative eternal principles

The number <u>three</u> is derived from the two corresponding operations of Father and Mother, in order for production, and then the thing produced; & without these three primary operations, nothing is ever produced or brought to light. This is the origin of the number <u>three</u> represented in scripture, as the <u>three</u> that bear record in heaven; "The <u>Father</u>, the <u>word</u>, and the <u>Holy Ghost</u>" # 1 John 5-7. and also the three that bear witness on earth &c It is by the word, or influence of God made manifest, that all his works are performed, thro' the agency of

this is said to be an interpolation - but the 3 on earth is not.

the Divine Spirit, as was the case when "The spirit of God moved upon the waters" (according to the original brooded upon &c) at the creation, or setting in order of the world. Hence "these three are one" in nature, correspondence and object. Therefore Christ saith, I proceeded and came forth from God. He was the living offspring of the real and spiritual correspondence of the Eternal two. In and thro' him the true nature of God was made manifest. He was the first that ever knew & revealed the eternal Father; none before him ever really knew God only as the Supreme Being, or rather Principle of Almighty power. Christ therefore truly said "No man knoweth the Father but the Son, and he to whom the Son shall reveal him". He was also first that revealed Eternal Wisdom as the Mother. "Wisdom is justified of her children" Matt 11-19. Therefore he was the first that ever manifested to man the true nature & correspondent relation of Eternal Power and Wisdom: for he was the first offspring of their eternal nature and correspondent operation.

This order of two correspondencies runs thro' all creation. In every element and principle there is found to be a display of the correspondent operations of the generator and the bearer, and the thing brought forth. To an attentive observer three essential orders may be seen in all things exclusive of the source from whence they originate. Man comes forth in three orders. "Body, Soul and Spirit" that is, the earthly material part — The real life & invisible faculties & genius that operates in the material; this is the real man: And a spirit that emanates from the real spiritual world, and dwells in

the soul, this is that which forms a consience and communicates spirit & divine knowledge to him, or is the only medium of such communications; without this the soul of man, tho' more intelligent, yet would be as natural and earthly in all his knowledge & pursuits as the brute beasts. This is doubtless what was termed God's "breathing into his nostrils the breath of life, and man became a living soul." This is a breath of life from a superior spiritual element, thro' which he senses, a God; an hereafter; and an existence in a spiritual, a far superior state. Hence there are also three kinds of knowledge; first, that which regards the support & order of the body only. second, that which is mental having no regard to spirituality; such as abstract astronomy and many other sciences which are of no real use to the body, but are only food to the mind. third, Religious or that knowledge that relates to God and a future state. These three orders may be denominated Physical, Mental, and Spiritual. It is also evident that there are three elementary and distinct heavens; Natural, Spiritual, and Celestial: these are the three heavens spoken of in the scriptures, the third or highest of which S^t. Paul was caught into. These are the heavens of the great body of intelligences, but do not include the Divine elements which are the essence of creative power & hence constitutes the <u>fourth heaven</u>.

This brings us to the number four, which represents a complete foundation, for there can be no foundation complete without four primary elements or principles.

The scriptures speak[s] directly of but three heavens, yet we may see another elementary system is evidently alluded to by the angel to the prophet Esdras; "The things that are above the height of the heavens, can no man know, but he that is above the height of the heavens" This would have been without meaning if there were not something beyond the heavens that was then known or understood. These three fundamental spiritual elements belong to the great body of intelligent beings, and may become their eternal abode according to their order. But these elements are not the Divine element or the "High and holy place" which is the real abode or dwelling place of the supreme intelligence. see Isaiah 57-15. The spiritual creation of God when its elementary principles are all in their true order, & operate in harmony with his Divine spirit, constitute heaven for order and union with the operations of the Divine spirit must produce happiness; but can only be according to the different elementary degrees of order.

The first heaven is the elementary spiritual order, in which beings with the living spirit of natural life only, being righteous & made perfect according to that order are justified in that degree, and are thus made happy, and when divested of mortality this order becomes their final heaven, because the order of their creation does not require them to rise into any higher state, which is the case with many souls; otherwise there could be no abiding natural heaven; and if not there could be no such elementary order as a heaven first of three and having an elementary order beyond them.

Those who find their final order in this heaven, may be denominated the feet of the body of Christ, or of justified beings, this may therefore be called the natural heaven, or heaven of spirits immediately connected with the natural order and life: ‡ Although all sensible invisible life is really spiritual; yet we find that in the scriptures the element that is the immediate principle to administer good to man, is particularly called spirit; "There is a spirit in man, and the inspiration of the Almighty giveth him understanding." Job 32-8. Hence that spiritual element of which this spirit is an emanation in its proper order contains the natural heaven, because it is the first or lowest order of life beyond the material state, for it is that element of spirit immediately connected with the natural. All the immediate ministrations of good to man come directly from this heaven, which is the first elementary principle of life set in proper order & correspondent relation. Angels and justified spirits in this order are ministers to man, and to all natural souls whether in the body or out of it; such can receive no immediate good thro' any other medium. Hence saith St. Paul, He "maketh his angels spirits" Are they not all ministering spirits, sent forth to minister to those who shall be heirs of salvation. Heb. Chap. 1st. Those who <u>shall be</u> heirs of salvation, until that is effected certainly have not yet attained it, therefore, they must still be in this natural element. "For unto the angels hath he not put in subjection the world to come" that is the real spiritual world: yet they are ministring spirits to those in the work of

‡ "Thus saith the Lord, heaven is my throne, & the earth is my footstool

salvation, hence it is evident that the natural order and all those in it are subjected to their direction; for even Jesus Christ whilst in that order was ministered unto by them to his final ascension. This may also be gathered from all the prophecies of Daniel & many places in scripture.

Hence as the only immediate spiritual connection of the natural world, is thro' this element and order; all souls must first find justification in this elementary order, and here must be the first heaven. And when they have found that justification which affords them happiness, they still need a ministration from that spiritual order above them; otherwise they can have no true spiritual life, because no direct union in a proper line of union to the source of spiritual life and happiness; nor can those whose creation is suitable for a higher heavenly order ever rise to it, without a ministration from that higher order any more than a man can sail over the ocean to an unknown land without a guide.

The second elementary order of spiritual life contains the second heaven, and may properly be called the spiritual heavens; because it is purely of spirit unmixed with any immediate connection with that which is natural. But beings or spirits in this general element, are ministers to those in the natural heavens which is connected with & ministers to the natural world. These two heavens therefore correspond like body and soul, & the one administers life to the other as soul does to the body.

The spiritual heaven is the dwelling place of the real body of redeemed beings, or the central body of Christ; and from this order emenates the belly, spoken of in the song of Solomon; "Thy belly is like an heap of wheat set about with lillies". Sol. Song 7-2. For in the real body of Christ, tho' each member when perfect is a full grain, yet they are all compacted together in one general order, and the lillies are the flowers set for the production of more fruit. Lillies and their flowers being used as symbols of virgin purity and its fruits. Hence from the figure it is evident that the true body of Christ can produce only pure virgin fruit, for this is the use of the symbol in all figurative representations. An emenation from this element constitutes the bearing part of the body for no being in the celestial heaven; that is, complete heaven, can have any immediate connection with a fallen creature, for this would destroy its order, nor can they have any with those in the natural heavens, only by emenation, any more than spirit can be really seen, or immediately apprehended by the natural senses; for in the perfect work of God in the spiritual creation, all things must operate according to their immediate correspondent relation.

The third or Celestial heaven, is that elementary general order which is purely spiritual, entirely incontaminated with, and disconnected from immediate relation with the natural heaven & world; of course when complete, where every enemy is overcome, & every temptation has ceased; the word celestial signifies that which belongs to real heaven, it may be applied to any thing heavenly; but the third heaven may properly be called Celestial,

by way of eminence, as being pure heaven, just as the good principle of the gospel is called spirit, tho' there are many spirits. [The words that I speak unto you, they are spirit &c. Jno 6:63.] Nevertheless those in this heaven or order, are Ministers in their proper order to those in the spiritual or second heaven※. This celestial element may be denominated the breasts, arms & hands of the body of intelligent beings: and it is by an emmanation therefrom that those principles that answer to these functionaries are formed; and so in the figure of the human body they are formed by a ray from this order. All revelation to man is first received here from the Divine source, and transmitted in a proper line by those in this order to the whole body. Hence we are taught to "lift up holy hands" in prayer; and hence the expressions so often used: "I feel it in my breast — he has fear or anger, enmity &c in his breast." Hence also as an emmanation from this element, the head directs and makes use of the hands to obtain support for and feed the body. And hence St Paul in the height of his revelations, "was caught up to the third heaven" But what did he hear? unspeakable words, which it was not lawful for man to utter [or rather, according to the original, impossible to utter]. These words doubtless related to the dispensation, and heaven not yet made manifest for the true order of the Eternal first cause, had not then been but darkly revealed; hence the same Apostle saith "We see in part, and know in part — we see as thro' a glass darkly, but when that which is perfect is come, that which is in part shall be done away." Something further then was to be made manifest in a future day, for if he was caught up to the third heaven, & heard unspeakable words unlawful for him to utter; it must relate to an order and work beyond that heaven; because if

[Left margin:] T' The words that I speak unto you, they are spirit &c. Jno —

nothing further was ever to be revealed, it would doubtless have been lawful to speak of all things of that heaven which was then revealed and in operation, & he would have been able to communicate them.

Therefore by this we are darkly shown a fourth elementary principle and heaven. And by the revelation of the second appearing of Christ which completes the eternal foundation of the heavenly creation of God, and by the help of analogy, we are clearly shown the fourth Eternal elementary principle and order, the head of all. This is the Divine element and Eternal heaven; the original fountain and source of all life, knowledge and good in existence. This heaven is the real habitation of Deity and of Christ, who, "sits at the right hand of the Father," and whose spirit is the only element of Divine life & salvation to man, and the only medium that can reveal the true nature and will of God. Thus saith the high and lofty one that inhabiteth eternity, whose name is holy, I dwell in the high and holy place. Isaiah 57-15.

The Divine elementary heaven is the only real eternity, for this can have neither beginning nor end, which is the meaning of eternity, but all the other heavens must have a beginning, for they are created; yet they have no end, because they originate from an eternal source. Some have imagined, that all things which have a beginning must have an end, but this is inconsistent; nothing but the creative element can be without a beginning, for all that is created or dependent upon a creative source, must have a beginning; yet if it is of an eternal substance

after it is formed, it cannot possibly have an end. It is written, "In the beginning was the word, and the word
Jon. 1. 1. was with God &c." But we are not to suppose that because the word had a beginning of manifestation, it must have an end, for being of the substance of God, it can never have an end any more than God himself. So also the soul has a beginning of organic existence, but being of an everlasting substance it must have an endless existence For it is unreasonable to suppose that rational life can have an end, since it is superior to any thing else in the creation, there is nothing can absorb or anihilate it. If we say that all that has a beginning must have an end, then all things must have an end but the Creator: or else there is not any thing created, and of course, there is no Creator: but all revelation — all tradition, and the dependent nature of all known beings and things declare irrisistibly a self existent Creator. The kingdom of Christ has a beginning, but it has no end; this was fully declared by the angel who announced the birth of Jesus Christ, for he could not have a kingdom until he had the throne, for "the Lord God shall give him the throne of his Father David, and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Luke 1 - 32 & 33. This heaven may be the final lot of those of which the angel spake to the prophet Esdras, namely, Those who are "called with the most high, and such are but few". None but such as "follow the Lamb whithersoever he goeth" can ever enter there.

To what but this heaven could Jesus Christ allude in his prayer for his Apostles, by these words, "Father

I will that those whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given" John 17-24. From this it is evident that this is the highest elementary order, which is the real dwelling place of God and Christ; and that there are lower heavens, else why should he pray for his Apostles in particular to have it granted to them to dwell there? In this glorious element are the orders of the four and twenty Elders before the throne" Those who obtain this most glorious and most excellent state will for ever "Be kings & priests unto God and the Lamb" thro' endless ages; Rev. 5.10 and no being can ever approach the throne, or come to God one side of them. But in the probationary state, which is preparatory to the eternal order; the sufferings and labors of souls both in relation to themselves and others, must be in proportion to the excellency of the state and order, & the heaven they are capable of attaining to. This accounts for many scenes of labor and sufferings and afflictions, of which we many times cannot see the reason, nor possibly discern the cause in present tense, for in proportion to the sufferings to "fill up the measure of the sufferings of Christ which are left behind for the body sake" is the greatness of the glory.

Note H We may further remark, that a plain figure of this arrangement of the fundamental elementary principles of all existences, was exhibited in the Temple of Solomon, which was the brightest figure ever manifested on earth of the spiritual creation of God, and all orders of his work so as to be a complete depository in the figure of his glory and worship. This edifice was laid off in four primary divisions; and in each of which, a

relation to the law and work of God in that day might be found, according to their respective degrees and orders. The first or outer court was the court of the Gentiles, where those who were not of the house of Israel, might worship the God of heaven, whose name was adored here; and might present their sacrifices and offerings thro' the Israelites who worshipped in the next court, and by them they were presented to the priests and offered to the God whose name was placed there. By these means the Gentiles found a blessing, and were accepted as proselites of the gate, but they made no part of the house of Israel, which house was a figure of the spiritual order of beings and principles beyond the natural order

2nd The Court of Israel; here the Israelites worshipped God and presented their sacrifices and offerings which were received by the priests and offered by them upon the common altar which stood here. The priests occupied the next court and from thence the blessing was communicated to the people, and the mind of God was made known by those who belonged to this court, & the immediate direction of the worship in all its parts was directed by them. Therefore the third court was the court of the priests & Elders of the people. This was called the holy place, and it was never to be defiled by any thing which the law counted unclean; here stood the golden altar whereon peace offerings and incense was offered, which was figurative of the prayers and praises of "the saints". Rev. 8.3. &c. This was therefore a figure of the Celestial or pure heaven. 4th The most holy place, or Sanctum sanctorum. Here was the ark of God under the wings of the Cherubims, figurative of God's throne of grace, and of the two gospel dispensations. And by the wings of the Cherubims touching each side

of the apartment, is shown that all things in this Most holy place, is under the immediate wings of the Most high. Here was the Candlestick of beaten gold, with its seven lamps which was always kept burning; this typified the purity and light of the seven spirits of God; none but the order of High priests were allowed to enter here. This shows the order of the fourth heaven, & who can enter there, namely, those who obtain the honor to be "Kings and Priests unto God and the Lamb". And its purity & glory was manifested by the figurative purity of all its parts being made of, or overlaid with gold; and by the continual light of the golden candlestick. In no other edifice ever made on earth was there seen the like, nor in any other apartment of the Temple. This division was considered in that day to represent the immediate habitation of God, & here the High priests received the oracle to know the mind of God, & to bless the people. Hence they dreaded nothing so much as to have this most sacred place defiled with the feet of the profane, considering it to be the greatest mark that God had departed from them, and history will show that their fears were not vain superstitions, but realities. See Josephus & others — For while under divine protection, no enemy could ever do it.

By a careful review we may see that the primary basis of all the works of God is founded on the four elementary orders. Thus in the visions of the four chariots that went forth thro' the earth by the prophet Zechariah, the angel said, "These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth. These were sent forth and walked to and fro thro' the earth" Zech 6 — to verse 9. But for what purpose could these spirits of the heavens go forth

in the earth, but to carry an emenation of their order & life into all sublunary things? They came forth from between two mountains of brass, which signifies that they are introduced thro' the mixed or adulterated elements of earthly [nature not pure spirit, for this is what brass signifies in scripture. And the two mountains are the generator and the bearer that bring forth all things in temporal nature. To the same principles was the allusion made by "the four horns that scattered Israel &c" These were the four primary natural powers & elements of life in the corrupted natural state of the world. And the four carpenters that came to fray and cast them out were the operations of the four spirits in the true order of God, by which all corrupted orders and spirits will be destroyed and cast out, & the true order of God will be finally built up both spiritual and temporal. It is the operation of these four carpenters in the world, that causes the great struggle now going on in the earth. see Zech 1. 18 to the end. The four winds that were holden by the four angels alluded to the life of these four elementary orders in their operation in the world. Rev. 7. 1. And "the four horns of the golden altar which is before God" denote the power & strength of these four spirits of life in the pure elementary orders of the heavens. Rev. 9. 13. and that the will and power of God is manifested thro' them.

We may further remark, that every perfect base for the foundation of any structure must be level and square, having four sides and four corners. and yet the whole edifice must be contained between two that is, top and bottom, or foundation & roof. This shows the natural and spiritual in conjunction, the bottom denote the earthly part, & the top the invisible spiritual

intelligent part, which is an emenation from the heavenly or spiritual world. The principles of all measures and lines of direction, are the four cardinal points; without them we could have no basis for measures, nor directive compass. Also "the holy city, New Jerusalem, lieth four square" having four sides and four corners. And here was found "the spirit and the bride". Rev. Chap. 21. emenating from and representing the Eternal two. All these things show forth the two eternal principles of creative power, and also the four fundamental and eternal principles and elementary orders of all life and existence. And it should be further observed that all physical organizations are formed of four composite general elements, namely, Fire, Air, Water and Earth.

The foundation of the number five, is in these four elementary principles or systems, being formed into an organic system, and animated with sensible life adapted to its particular order, which makes five. In the material world the four may be formed into a system, and yet not make a living being, but the production and the four still make five. The five organic senses, Seeing, Hearing, Feeling, Tasting and Smelling, which constitute a living being, proceed from the life of these five principles: the four may be organized into a body, yet without feeling, there can be no sensible life; feeling is therefore the real essence of sensible life. We find the same order of principles in the organic system of all things that are endowed with elementary and vegetable life only; namely, the four elements organized and then the life in whatever order it is in.

These five principles were represented by the figures under the Mosaic law; such as the tables in the temple, "five on the right hand, and five on the left" and also the lavers wherein offerings were washed, "five on the right hand and five on the left" &c. The same is also shown by the physical organization of man's body; for proceeding from his two arms and two legs, he has five fingers & five toes, showing the principles from whence they proceed in the five orders; as do the two arms and two legs show the two agents of propagating & laboring powers. These things by analogy manifest the principles of the spiritual world, from whence all things proceed; for there must be in that world spiritual substances formed into bodies and animated with life, according to their order, or there could be no distinct beings: but the scripture declares that there are such bodies & such beings; for "there are celestial bodies, and bodies terrestrial, but the glory of the celestial is one, and the glory of the terrestrial is another" 1 Cor 15. 40. The glory of each is fulfilling the work of their respective orders. And again "There is a natural body and there is a spiritual body". But why should bodies be mentioned in the celestial or spiritual order, if it was not to show that there was not an organic system, exclusive of the operating life, and being the tabernacle of that life? And what the scripture thus declares, reason confirms; for since material substance has of itself no sensible life, and all organizations show a designed plan, it is evident that all systems of organization must emenate from designing & organized intelligences.

The sixth order of numbers, arises from and represents, the sixth organic principle in the formation of beings; that is, the sense and power of language or speech

this with the other five makes six: it is the communicator; for we see that tho' a living being may be formed by the five, yet without language of some sort, there can be no communications of needs, desires, or real properties. Therefore these six principles form the organic physical system of beings, and they complete the system of a being, that is only an animal, or a natural being without rational intelligence; but still such being is but a beast or an animal only, that is, material substance animated with sensible life but not with rational powers. And man when not under the guidance of rational understanding is but a beast. Hence a mere animal or beast is reckoned by sixes; and man in all his works when governed by a beastly nature and not influenced by the revelation of God, is identified with the beast & numbered by sixes. Hence in the description of the great beast which represents the powers of the corrupt nature of man, it is said, "Here is wisdom; let him that hath understanding count the number of the beast, for it is the number of a man and his number is six hundred three score and six" Rev. 13. 18. Here let it be remarked that his number is set off in three divisions, not directly 666. but amounting to that number when joined together. This number could not be discovered nor interpreted by all the six natural senses, therefore another must be called into action, namely, understanding; "Let him that hath understanding" do it; this is the only repository of wisdom In all the sixes man is but a beast, and in this state Solomon declares "Man hath no pre-eminence above a beast" Eccles 3-19. The above number is made in this manner, namely, first the six animal senses, then

the ten passions or operative powers, each one operating in its own proper channel thro' all those senses, makes sixty. Then each passion operating conjunctively in each channel this makes ten operations in each primary channel, which makes 600. Then the sixty regular channels being added make 660 for each passion must have its own channel of operation, and then a conjunctive operation in each channel with all the rest. Then as the primary principles of all, add the six senses & it completes the number 666. Each of these numbers has a sensible operation and place and a certain specific order in the nature of man, and they all might be named and described, if the mind & nature of man was properly and fully analized. These all move in the operations of the mind and feelings. Here is the wisdom of the number of the beast, which is the number of the beastly nature of man, either individually or collectively, while led by natural passions according to their natural inclinations, and not by the rational understanding directed to good and virtuous purposes. The beast has no department in his nature for the revelation of spiritual good, for he has no rational understanding the height of his knowledge is to be drawn by the instinctive inclinations, which are the senses & feelings of his life to that which is agreeable to and necessary for the wants of his animal earthly nature, and to be repelled by the same instinctive qualities from that which is disagreeable. And man when wholly under the influence of natural passions, and not guided by judgment in the faculty of understanding, is no better. Hence in scripture he is frequently characterized as a beast: and hence we say of an unreasonable passionate man

he is a beastly creature &c. Thus by the powers of numbers we discover the natural principles and powers of man, and the wisdom of the number of the beast. But should any suppose this explanation to be too simple for the true knowledge of this matter; let it be considered that the number is declared to be "the number of man" and what can the number of man consist in, if not in his principles powers, and passions, and their operations]?

From the foregoing operations of the six, we see the necessity of another and seventh department of sense or sensible power, in order to organize a rational being; namely, intelligent understanding. This must pervade and govern all the rest, so that man may be led by his rational judgment instead of his passions, for otherwise he only acts as an instinctive animal and can never act in the principles of virtue. For this seventh principle or faculty of understanding is the only recipient of revelation, & spiritual light & knowledge the only means of discovering the distinction between good and evil actions & feelings. It is therefore to all the other senses in a moral view, what feeling is in the natural and intellectual life. Hence it is that which alone renders man capable of becoming an intellectual and spiritual being, and knowing a God, and sensing an hereafter and future spiritual state of existence. This principle added to the other six sensible powers, make the number seven. These in their life and principles, have their foundation in, and their source from the seven Spirits of God; which are his Divine attributes which are explained in the Millenial Church Book, and therefore need not be repeated here.

From these as the primary source, proceed seven orders of Universal principles & fundamental elements, which are the origin of all existences; all other properties, elements and natures in the creation, have their source in an emenation from them. This may be seen by the following demonstrative facts. First in the universal spiritual world, there are seven orders of principles, which are the elementary sources of all spiritual, natures, powers and beings; namely, 1 Spirits, 2 Angels, 3 Archangels, 4 Cherubims 5 Seraphims, 6 Principalities or the degree of spiritual princes. 7 Thrones: the supreme or highest spiritual order. These are all mentioned in scripture as distinct orders of spiritual powers. Dominions and powers denote the strength and government of all orders. Col 1-16. These seven orders appear to be the primary general orders of the heavens. It may be proper here to remark, that tho' all things in the spiritual world may be termed spirit, because they possess invisible properties and life, yet for want of any better distinction Angels and Spirits are mentioned as of two different orders of spiritual beings. "The Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both." Acts 23-8. Man was made a little lower than the angels. Heb. 2-7. tho' he was superior to all terrestial things, and surely he had a spirit, and every thing in this world that has the spirit of life, must have a correspondent source in the world of spirits from whence it proceeds; otherwise the things of this world could not represent and proceed from spiritual things as is so abundantly set forth in the scriptures, and confirmed by reason. Hence it is evident that there

must be an order of spirits lower than the angels, and these are the immediate ministers of life to this world: but nevertheless angels may descend to this order for the purpose of ministring to those in an earthly state, hence it is said of the angels, "Who maketh his angels spirits – are they not all ministering spirits, sent forth to minister for them that shall be heirs of salvation? Heb 1 – 7 & 14. These seven general orders are doubtless, the fundamental degrees of all the Heavens. Secondly, a correct view of the order of the natural & moral world will discover the same arrangement of elementary orders, as are found in the spiritual world and in the heavens. For in the composite order of the natural creation, there are four original elementary bases of all elements; namely 1 Earth, the base of all solids. 2 Water, the base of all liquids. 3 Air, the base of all elastic, or yielding and springing fluids; and the medium of the operation of all natural life. 4. Fire, the base of heat, expansion and motion. These, tho' each is a compound of several ingredients, yet they are in their respective orders, governed by laws which makes each a distinct general element or elementary principle, and the four are the basis of all other natural elements.

2nd Acting in and upon these, are seven operative elementary principles which are primary general operaters thro' all the world; these tho' compounded of various qualities are each but one genus. 1. Gals, the agent of condension and volatility. This comprehends not only the most condensing, but also the most volatile and inflameable ingredients of the atmosphere; but as these various qualities operate more in connection together

than with the other atmospheric ingredients, & being governed by general laws that form them into one order: hence they are one general element. 2. Electricity, the agent of diffusion and equilibrium; that is, it diffuses & equalizes all the other elements. 3 Magnetism, this, tho' it may possibly be derived from the same substance as electricity yet it is so different in its order and operations, that it is evidently a seperate elementary principle, or another order of elementary operations. It is a principle of great importance the sciences of travelling and navigation; and all measures depending upon the compass are founded on it. 4 Ether, or etherial fluid perhaps the most subtle principle of all fluids. This appears to be the most pure and elastic elementary basis of any other. 5 Light, this is the elementary agent of all discovery; it is the general principle of reflection and refraction, and may be found in all the elements & substances in the natural creation; it is the only agent of clear manifestation and of real knowledge; for without light nothing could be truly known. 6 Attraction, in all its various operations including gravity. 7 Repulsion, These two last, let them be what they may, whether a concentration of the powers of all the rest, or seperate and more subtle fluids than any of them, so that they can move in and thro' all the other elements and substances in nature; still they are seperate and general principles operating in all things, and are the real life or moving principle of all things in the universe, that is, of all the operations of material things. Beyond them we can discover nothing, only from their operations we may learn that they are moved by something that has regular & systematic design. Therefore this something must evidently be intelligent spirit.

These seven principles are emenations from, and a manifestation in the natural world of the seven principles of the spiritual world, which proceed from the seven spirits and creative power; for they are the life and growth of all moveable matter and all vegetation; and beyond them there are only sensible spiritual elements. These seven are the primary elements and principles of all the natural creation which are founded upon the four elementary basis; all other natures and elements spring from them and are but parts, as is proved by the sciences of physiology & chemistry. By an original elementary principle is meant, one that cannot be destroyed by any composition, arrangement, or decomposition: which is evidently the case with the above seven. For altho' their peculiar operations may be impeded and obstructed by certain causes; yet they are in all material substances and are the basis of all, and tho' their order in their respective properties concentrating in one general operative principle, may be hindered and the several properties be divided, yet remove the obstructions or barriers and they will immediately resolve themselves into their original character. For instance you may dissolve hard substances or solids, such as metals &c, but it is so only because the dissolving power is made to operate in undue force upon them; and as soon as the dissolving power is removed and left to the regular operations of nature it will cease its undue operations, and the substance will become solid again, showing that the cohesive attraction still remains in full force. Also prevent the operation of any of the fluids by a sufficient barrier and as soon as the barrier is removed, they will immediately operate according to their original principles. And these

things may be traced to these seven general agents. These are therefore unchangeable, and fundamental principles, that must for ever remain, so long as the natural creation remains.

Thirdly; There are seven primitive genuses of earths in the elementary base of earth; namely, Minerals or Metals, which appear to be the first bases of earths. 2nd Salts, which in addition to their well known properties appear to be a primary ingredient in all gems. 3rd Calcarus, such as Lime, Chalk, Gypsum &c 4th Silicious earth, which is the basis of almost all the hard rocks & stones of the Globe, as well as the sands upon the sea shore, many precious stones &c. 5th Argilaceous earths, or all species of clay. 6th Sulphurous earths, this is a primary ingredient in many combinations of earths, 7th Magnesia or neutral powdered earths, these are found not only pure that is, in an unmixed state, but also combined with various others in which it is an ingredient. It is difficult to give names to the primary genuses of earths that will admit of no dispute; but after extracting the natures or properties intended to be specified by the above seven, I believe there would be no solid left: therefore these seven orders comprise the elementary basis of earth. All earths, mould and stones are found to be modifications or combinations of the above seven. It should be remembered, that the four general elements are the constituent parts that form the composition of all earths as well as all material substances. And the seven elementary principles, are the elementary orders into which all material substances are primarily arranged: each order being composed of several ingredients or qualities

combined by a general principle that running thro' all the properties, makes them one elementary order; these seven are therefore the basis of all material properties.

Fourth. There are seven primary sciences 1st Physiology, or natural philosophy; this is the science of the natures and qualities of elements and beings; and is properly the first natural science of all others. 2nd Agriculture the science of cultivating the earth, and obtaining its productions; there is no science in its practical operation more necessary than this, and none marks civilized society more than this. 3rd Literature all letter learning, this is of vast importance in the concerns of life. 4th Mathematics the science of measure, extension, and proportions, as well as calculation, this includes Arithmatic as a branch. It is the fundamental principle of many important works and branches of knowledge. 5th Architecture, the science of workmanship; that is, all kinds of building & mechanical works. This grows more and more important as society improves in civilization. 6th Mobility, or the science of procuring and directing motion of all kinds; such as all moving machines; it includes the art of navigation and all kinds of travelling by the compass & by machinery 7th Astronomy; of which Astrology is a branch; this is the science of all knowledge respecting the material heavens, it is the foundation of many important arts, and minor sciences; it in one sense approaches the nearest to a heavenly science, for it extends the nearest to infinity, and shows more than any other an all powerful principle, that extends thro' the universe, and governs and connects all things. From these seven spring all the natural arts and sciences; and all the natural

intelligent rational knowledge in the world. And thus they show forth in the visible creation, "The light & knowledge of the seven spirits" or universal lamps of Divine providence.

Fifth, Language, is composed of seven original simple sounds, represented by the seven vowels. a, e, i, o, u, y, oo; or double u. There are other simple sounds but they are not original, but are partly founded on these seven, which are the constituent basis of all sounds of language. It is also divided into seven parts. Nouns or names; Pronouns or substitutes for names; Verbs; Adverbs; Adjectives; Prepositions; & Conjunctions; these are all the fundamental divisions; and these seven simple original sounds, and seven primary parts, are the fundamental basis of all intelligent language.

Sixth, There are seven original colors in nature; namely, Red, Orange, Yellow, Green, Blue Indigo and Violet. All other colors originate from these seven: all the various shades of colors are certain mixtures and modifications of these, as has been proved to a demonstration. However, black is considered as a destitution of all colors. Hence as colors are the glory of the natural world, & are the reflecting rays of light, therefore black is put to represent a destitution of all light & glory, both in a natural and spiritual sense. And pure white is taken to represent the light & highest glory of heavenly objects, because white is a certain mixture of the glory of all colors. Hence heavenly beings are represented so frequently, as arrayed in "garments clean and white" &c. and clouds of brightness are put to represent the glory of God. The purity and glory of the seven heavenly colors, are the shining forth of the glory and brightness of "the seven

lamps of fire, which are the seven spirits of God". By the shining of the Sun thro' a proper medium, that is, thro' a prism, or glass vessel having three equal sides, so as to be reflected into seven principles, the seven natural colors are produced. This prism is a lively representation of the three universal principles by which all things are brought into existence; namely, the generator, the bearer, and the substance brought into being. But there is nothing in nature that has any real color of itself on earth, but things being are put in a certain position, and having certain qualities which attract the rays of light so as to produce the peculiar reflection, is that which produces the colors of each kind. These beautiful colors that decorate the natural creation, are an emenation from and a representation of the shining of the eternal sun of all glory, and its operation upon the "seven lamps of fire" by and thro' which the orders and proportions of Divine glory are reflected and manifested "throughout all the earth" according to the natural order of things.

And as colors and beauty in the natural world are caused by the arrangement and qualities of all things that attract the rays of light, and show forth beauty and glory according to their order and qualities; so all Divine glory is seen in all things, and in all things according to their order, and those qualities which attract the rays of "the Divine sun of righteousness". Therefore we see that all glory emenates from the Divine elements; and that the glory of all beings here & hereafter, must be in exact proportion to the right order and principles which they have gained so as to attract the Divine light, for by its reflecting rays, their glory according to its degree will be declared.

The whole beauty of the natural world and all things therein; are comprized in two parts; namely, in the symetry of their form, order, and proportions; and in the beautious colors with which they are adorned; both of which are wonderfully glorious in their unadulterated state; while blackness which causes darkness and disorder, & thus produces confusion & destroys beauty & glory, for blackness & darkness hinders the arrangement of order; hence they are destitute of all just proportions and colors; and thus the very opposite of all true beauty and glory. For colors being but a manifestation of the position and qualities of things, where there is entire darkness, there can be no color; true, the quality may be there in existence, which if deflected by the rays of the light, would manifest a color according to the state and quality. Therefore by this analogy we may discover what constitutes the beauty and glory of the heavenly world; namely, its regular order, perfect symetry of arrangement, proper proportions and mutual correspondent relation, and its beautious colors: of which the colors in the natural creation, & its harmonious order when unobstructed, are an emanation and representation: these are transmitted thro' many gradations by the foregoing principles which are unchangeable, in and from the seven spirits, & thus diffused thro' all the creation of God. Therefore it is declared in the scriptures that "those seven, are the eyes of the Lord, which run to and fro thro' the earth". Because they show forth the order and degree of Divine approbation and glory of all things. Zech. 4–10.

We may further remark, that those seven original colors, are all seen in a perfect rainbow, and its proportions and symetry are so complete, that it is considered as the greatest beauty and glory with which "He (God) hath garnished the heavens": because it is the most perfect

representation of the beauty and glory of the spiritual heavens and even of Divinity itself, as was shown in revelations by "the rainbow over the throne and him that sat thereon" Rev. 4 - 3. Doubtless it was for this reason, that the rainbow was made the sign that the earth should never again be all drowned by the waters of a flood. Genisis 9 - 12 to 17. Because the rainbow manifested an emenation of the shining forth of the glory of God upon the works of the world, and the purposes of God respecting it, and was a figurative promise that the world and the race of man should be preserved to overtake the shining forth of the Divine and heavenly order of Christ & his glorious kingdom for "He is the brightness of the shining forth of the Fathers glory, and the express image of his person". Hence his kingdom is the express image of the eternal kingdom of God, & the brightness of the shining forth of its beauty & glory. This was therefore the covenant with Noah who was a figure of Christ and of the new and spiritual creation of God.

Seventhly, Man in all his constituent parts, comes forth into the world in the order of seven primary principles, and all are dependent upon, & are between two original correspondent powers; namely, the generator and the bearer; and are kept in operation and supported by two principles, the supplier & dispenser of the nourishment thro' the system. This appears in his physical, moral, rational and spiritual organization. His physical faculties or powers, Seeing, Hearing, Tasting, Smelling & Feeling, with the two faculties & sensitive powers of speech and understanding, are his seven senses or sensitive powers, and are the original properties of his organization as a living being. 2nd He has seven

rational powers. 1st Perception, the faculty of receiving an idea or impression 2nd Memory, the faculty of retension. 3rd Calculation, or reflective sensation, the faculty of viewing causes and effects 4th Invention, the faculty of originating new things or improvements by investigating certain principles. 5th Contrivance, the faculty of arrangement. 6th Judgment, the faculty of decision. 7th the will, or power of determination, without which no action can be performed. It is evident from scripture and reason, that the will is the determinator for effecting any action. Thus God promises, "If ye be willing and obedient, ye shall eat the good of the land". And Christ said to the Jews, "ye will not come unto me, that ye may have life". To illustrate the nature of the seven rational powers we may remark, that without perception, there can be no presentation of any object to the mind; that when any thing is perceived if not retained, it can be put to no use; and if retained unless calculated by cause and effect so as to be arranged in a proper order for use, it still remains ineffective. And without invention, nothing new can ever be brought forward but man without this power would remain stationary thro' all ages. And still if there is no power in the mind to contrive how to put things to their proper use, no effective benefit would arise from all the preceding powers And still further, if the mind has no rational judgment to decide upon the propriety of operation; all the preceding powers will be ineffective, because all that he perceives with all their aid would be in confusion, hence nothing could be properly or rationally done, but all his powers and works would be devoid of system, a mere chaos. And after all unless the will moves, nothing will be

voluntarily performed: but when the will moves, it calls into action all the other powers, and then the being shows forth the operations of the rational mind. Therefore we see that either of these seven being deficient, there must be a deficiency of a rational being: Beyond these we can find no place for any fundamental rational power. Hence, these general fundamental powers, constitute man a rational intelligent being, and a responsible agent. These are what raises him above a mere sensible animal for tho' the beast may have a resemblance of some of these powers, yet none of them in the beast are planted in the principle of reasonable understanding, which is the only ground that can produce a rational and accountable being, and is therefore the only field of spiritual operations and revelation.

Man has also in his spiritual part, recipients of seven virtuous principles or powers, answerable to the seven spirits or attributes of Deity. From this system arises the free agency of man, and his representation & likeness of God; and when all these powers and faculties are put to their proper use; he becomes a God in his sphere hence Christ said, "He called them Gods unto whom the word of God came, & the scriptures cannot be broken". John 10. 34 & 35.

In the foregoing illustrations, we trace the sources and primary elementary orders of all the creation of God, both natural & spiritual, proceeding from the elements of Deity, thro' the seven spirits of Divine power and Wisdom; from them are diffused seven primary principles throughout all the elements and works of creation, visible and invisible. But these

are all transmitted by and thro' _two_ original principles and powers in all things. This is the foundation of the universal order of two operators in one, as has been before stated. And of the number seven so often used in scripture as representations of sacred things. These seven principles proceed from the seven lamps of fire which were seen "burning before the throne of God" and "the seven eyes of the Lamb" which were declared to be "the seven spirits of God, sent forth into all the earth" Rev. 5. 6. Hence they are the only true lights to manifest the true nature and order of Deity, and of his works, both in the natural and spiritual creation; for nothing ever proceeds from Deity but thro' their power denoted by "the horns of the Lamb". Nor is any thing ever manifested of his nature and works but thro' their _light_; and hence the universal order of seven principles.

Therefore it is, that they are represented by many figures under the _Mosaic law_, thro' all that figurative dispensation. Their light was represented by the candlestick of Gold with its seven branches & seven lamps, placed in the tabernacle to give light, so that all the order and works of the tabernacle, could only be seen by the _light of the seven lamps_. So also it is in the spiritual and natural worlds; all their order and works are manifested by the light of these "seven lamps" by seven operating spirits and principles "in all the earth" and in the order of the heavens.

The tabernacle it appears from its description and from the accounts of Josephus, was intended to represent the order and elements of heaven and earth in some degree: but more particularly the temple of Solomon was evidently intended to represent the elements & order

of heaven and earth. to manifest that the God of all the earth had placed his name there. And by an attentive view of this structure it may be seen that it was done more complete than it ever was in any edifice of which we have any account on earth. In its order and arrangement might be seen all the orders and figures of primary numbers and principles. But we may remark that let their order and arrangements be what they might and their use or place also; yet they were all classed in the order of two's throughout the whole work. The temple itself could not be entered, nor could its order be seen, only by entering in thro' a passage between two pillars; these were lined on the top with seven chapiters on each, which was their adorning, and was a manifestation of the order of their representation. 1 kings 7. 15 to 22. These represented the two Eternal pillars of creative power in the first place but more particularly the two foundation pillars of the new creation of God, in the first and second appearing of Christ; thro' whom is the only entrance into the heavenly order or spiritual temple of God. And the seven chapiters which were on them, represent the seven spirits of God which emanating from the Divine two, are the primary powers and elements of all the creation, and are the glory and adorning of all the works of the Creator. And the same was also represented by the Golden bowl between the two olive trees, with its seven pipes. which were to receive the golden oil, and the candlestick all of gold. with its seven lamps, seen by the prophet Zechariah which were to show the good success of the building of the second temple; and that the hands of Zerubabel who had laid the foundation should also finish it. Zech. Chap 4.

This manifests the order of the final work of God. For Zorubabel and his work, was figurative of the second appearing of Christ; and that temple was figurative of the second gospel Church and final gospel temple as the everlasting "Tabernacle where God should dwell among men". Rev. 21-3. Hence these representations manifest, that the light and work of the second appearing of Christ, or "The great and last day" would proceed and come forth from, and be effected and finished by the same power and wisdom of the Eternal two, thro' the same spiritual parentage; and being manifested by, & operating thro' the light & power of the same seven primary spirits and principles, thro' which all the works of "The Divine Creator" are manifested and effected.

Thus by the powers of numbers, and the light of correspondent analogy, we discover the seven pillars, upon which the house, or whole creation of God is founded. For these are the seven pillars that Divine Wisdom prepared upon which she builded her house. "Wisdom hath builded her house, she hath hewed out her seven pillars" &c. Prov 9-1. Her house is the whole creation, and her other operations of which she speaks, are the manifestations of her principles, and works in all its parts and arrangements both in the natural and spiritual worlds.

The eighth order of numbers originates from the system formed by the seven which it represents; for without the manifestation of a system produced by the operation and concentration of the seven principles, they could not be known to exist, any more than the two first Divine powers; and two first principles in all things could be known without production. Man always centres his senses and rational powers into

some system; either natural, moral, or theological; and the system that he adopts let it be what it may; in it he places all his hopes and ambition. For instance the statesman places it in the system and policy of the worldly government. The warior in the system of war. And whatever religion a man adopts, he places his hopes and spiritual interest in that system. It should be remarked that all systems operate both in the natural and spiritual elements; hence the system which man adopts, manifests his seven primary senses and powers both natural & spiritual. So also the systems formed by the seven spirits, & by the principles that proceed from them; manifest their nature, powers and properties, both in the natural and spiritual worlds and elements: and by this means their own natures are discovered; and thro' their medium the nature and properties of the Great First Cause is made manifest. This therefore forms the eighth universal arrangement of orders in the creation. All the works and inventions of man on earth, are but the bringing forth the principles of his own nature. Thus when the "Beast with seven heads and ten horns" is described it is said, his number is "the number of man". Therefore the antitype of this beast was human nature. But the combinations of powers amongst men, had formed what was called Christendom in which were centered seven nations (heads) and ten kingdoms (horns) These had established the Papal hierarchy, which was the universal religion of the whole. And the papal state was also a temporal monarchy. So that this was a system that represented all the rest. Hence it is said. "And the Beast even he is the eighth and is of the seven" Rev 11. This signifies that it was

formed by all the seven, hence it was the eighth and was of the seven. And thus it is in all systems. And as this power was both temporal and spiritual, so are all others like soul & body.

The ninth order of numbers springs from the arrangement of three times three, in three universal elementary orders. 1st orders of existence are three, 1 Divine 2 Spiritual 3 Natural. 2nd there are three orders of systems 1 Civil, 2 Military 3 Ecclesiastical 3rd. Three orders of government. 1 Monarchial 2 Delegated 3 Democratic or Independent; that is, individuals with no hereditary superiority or Delegation; but associating with equal rights and powers. There are no governments in existence but what are founded on one or other of these orders; or a mixture of them. All systems, nations, combinations and powers, are founded on these nine systematic arrangements of orders. Therefore the Chinese who evidently have some knowledge of the ancient science of the correspondency of analogy, and of the powers and origin of numbers; call the number nine a perfect number. Hence also the highest applause of approbation is given by three times three cheers or plaudits; signifying the approval of all the principles of the orders of systems that is completely done; this has been handed down by tradition, doubtless from time immemorial, without its being known or considered from whence it was originally derived; but tho' the origin of the meaning is probably lost, yet tradition has preserved the practice. Nine general orders therefore complete the original principles and powers of all systems, yet there must be a universal principle or system in which they all co-center, and which connects them all together;

and thus a tenth number is formed, like as the ten digets center in the tenth number which is nothing of itself but is formed by the powers of all the rest. And we may easily see that no rational organization nor system, can be completed, without the aforesaid nine powers concentering in a tenth; for there must be an emination 1st from the Divine element, or there can be nothing rational. 2nd There must be a spiritual part or no substance for rationality 3rd There is also a natural part, and even a natural spirit and life 4th In every rational being there is a civil capacity, or there could be no social relation. 5th Every such being has a military, or war principle within them; that is, a principle to attack & defend for their interest sake. 6th All rational beings have an ecclesiastical principle, or principle that centers their highest hopes in some religious or moral views and principles 7th Every man has a monarchial or despotic principle, something in which he feels sovereign in government. 8th All have something that they know and feel is delegated to them, even temporal life is but a delegated power, & the government of many things under him is but a delegated government. 9th Every man feels independent in something; thus it is said that "Man is endowed with certain unalienable rights; life, liberty, and the pursuit of happiness. The right of free discussion. To chuse in matters of conscience &c" And after all these every rational being is oblidged to form a system of arrangement adapted to all the preceding; and he has a power to concenter all his powers in this tenth, which receives the powers and forces of his whole nature and all his geniuses.

Therefore these complete the fundamental powers & systems of all rational organizations and associations; tho' there are two other principles that call into action & stimulate to exertion; namely, Glory & honor; more of these hereafter.

But the original foundation of all the ten orders of numbers have their first rise in the ten absolute perfections of Deity. namely, 1st Self existence. The existence of God, the first source must be in himself, it can have no other source. "I am that I am" Exodus 3-14. This implies a being that exists of and in himself independent of all other beings; whom none can control or harm. "Can a man be profitable unto God. Is it gain to him that thou makest thy ways perfect" Job 22-2 & 3. 2nd Eternity or eternal life. The life of Deity must be in himself derived from no other source, without beginning or ending. "He only hath eternal life. I lift up my hands to heaven and say, I live for ever." Deut 32-40. His life must be in himself, independent of all things else: otherwise he cannot be the source of original power. 3rd All sufficiency. God is fully sufficient to accomplish all his purposes, otherwise he must be lacking in power. "Is there any thing to hard for me saith the Lord". He doeth according to his will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand" Dan 4-35. His nature is all sufficient for the Creation, upholding and governing all things. 4th Immortality. God is everliving. "I lift up my hands to heaven and say, I live for ever". All his perfections. All his powers and substance must be ever living, and ever manifested thro' endless ages. "He is the king immortal who only hath immortality" 1 Tim 1-17. and 6-16. Thus he has

an original immortality, that no other being can have.
5th. Immutability. The substance and nature of the Divine spirit can never change. "I am the Lord I change not" Mal 3-6. Every thing else is changeable except the Divine nature and the principles that flow from it: but these principles will abide the same "yesterday, to day, and for ever" because this is the nature of the source from whence they spring. 6th Verity: or nature of truth. The nature of God admits of no deception, "God is truth" Thy word is truth". "My word when it goeth forth shall not return unto me empty, but shall accomplish all whereunto I send it". Every thing that proceeds from God is true and faithful and can never fail. All his promises & threatenings will therefore surely be accomplished. Hence the son, who "proceeded and came forth from him with the same Divine nature, declared that heaven and earth should pass away, but his words should not pass away. Luke 21..33. "The truth liveth and reigneth for evermore; blessed be the God of truth" so saith the young wise man, viz. Zorobabel. Every thing but the word or revelation of God, is more or less false and failible, hence the need of obtaining the word of God in order to build any sure system of abiding hope; for all things that are not thus founded, will as to their state and order pass away. Therefore it is declared: "The World passeth away and the lusts thereof; but he that doeth the will of God abideth for ever". 1 John 2-17. This will is manifested by his word, and the inspiration of his spirit of truth, that manifests the principles agreeable to his nature. Therefore these are the only things worth loving or setting our hearts upon.

7th. Omniscience, or all knowledge. Nothing can be

unknown to the source of knowledge. "God knoweth all things".
1 John 3..20. "known unto God are all his works from the beginning
of the world". Acts 15..18. "The Lord knoweth the secrets of the heart".
Thus his knowledge is inherent, and is absolutely boundless; but
the knowledge of all other beings is bounded, for Christ himself
said, speaking of the last dispensation and final judgment;
"Of that day and hour knoweth no man, no, not the angels in
heaven, neither the son, but the Father only". Matt. 24 - 36.
Mark 13 - 32. Hence all true knowledge flows from him. There
is no searching of his understanding. Isaiah 40 - 28..

8th - Omnipercipience, or perceiving, or seeing all things,
perhaps more properly understood by. All sight. Nothing
can be hid from the source of Sight. "All things are naked and
opened unto the eyes of him, with whom we have to do." that is,
(God) Heb 4..13. The eyes of the Lord run to and fro throughout
the whole earth" 2 Chron 16 - 9. "There is no darkness nor
shadow of death where the workers of iniquity can hide
themselves" The light of his all seeing eyes are what "shineth
in darkness, and the darkness comprehendeth it not" John 1..5.
Surely this should teach man "The fear of God" who would
knowingly do evil, if they really sensed themselves under
the eyes of Almighty power? 9th - Divine essence or spirit;
that is, Supreme Divinity. Christ saith, "God is spirit". that is,
God is the Supreme spirit and original element of life.
Therefore, "he is the king eternal, immortal, invisible, the
only wise God" 1 Tim. 1..17. He is "God over all blessed for
evermore". "See now, I am he. I kill and I make alive;
I wound and I heal; neither is there any that can deliver
out of my hand" Deut. 32..39. "Besides me there is no God,
I know not any Isaiah 42 - 6 & 8. Therefore he is in the
essence of his nature absolutely supreme & Divine Spirit.

The fountain of light and perfections. James 1-17. Surely this should teach man humility, by showing him his dependence "for all nations are as a drop before him".

10th. Infinity. Deity must be boundless. All the perfections of God are boundless, hence they center in this one, and are qualified by it. "Canst thou by searching find out the Almighty to perfection? it is as high as heaven, deeper than hell" Job 11-7&8. "O Lord, how wonderful are thy ways, past finding out". There can be nothing beyond the power of the Divine Spirit, neither can there be any end to his works or his kingdom. Therefore all his perfections, all his attributes, must of necessity be infinite.

These perfections constitute the very nature of the Divine Spirit or Deity. They are his substance These perfections are all manifested in and thro' "The seven spirits" or Divine attributes and Divine lamps, before the throne; together with all their operations, glory, and works. Rev 4-5. All his works have an emanation of the same order. Therefore man the highest representative of Deity in this world, is formed with constitutional substances that clearly manifest an emanation, or shining forth of the same fundamental order and arrangement. Thus in his organization the substances of his system is shown or represented by his ten fingers and ten toes, which are the real physical operators of his body, by which he performs all his works, and must therefore represent the qualities of his original substances. Hence also his passions or operating principles, thro' which the nature of the man is made manifest, are ten; declared in the following order, namely{ 1 Affection, or an attachment of the feelings that is naturally inherent in man. and

without which he would never act at all voluntarily; for it is evident that there must first rise in the senses an attachment to some object from the effect the object has upon the senses, before there can be any motive formed in the mind to excite to action: hence this is the first passion or operating principle in the nature of man, for as soon as the affections are excited for any object, then follows a labor to obtain it. 2 Hatred, when the affection of the senses is excited to any object, then immediately follows hatred to the opposite of whatever the senses have an affection for; this is a certain consequence, and so on the other hand, that which is hated, its opposite is always naturally loved; hence hatred is evidently the second passion. 3 Natural hope, man may have all his sensible powers excited in favor of any object, and have never so much affection or love to it, and still if he has no hope of obtaining it, he can never act of himself. Hence hope is evidently the third operating principle or passion; for when there is hope, there is always a labor to obtain. 4 Fear; when man has an affection for any thing, and hates its opposite, and has hopes of obtaining it, still he is guarded and further excited to action for fear of being disappointed; because there is nothing gained without an opposition of some sort; so that fear stands over against hope. Hence Divine hope by which we are saved saith St Paul, and the fear of God," which is the beginning of wisdom; evidently operate in the mind thro' these two passions: that is, thro' the channels of their principles. 5 Joy; There is always joy in obtaining an object sought and hoped for; and the joy anticipated in its attainment, excites to labor and endurance of sufferings to obtain; hence it is said of Jesus, that "for the joy set before him, he endured the cross, despised the

shame". Heb 12.2.– 6th Sorrow; This always attends disappointment; it is the channel of repentance; "for Godly sorrow worketh repentance" to salvation 2 Cor 7.10. The anticipation of the sorrow that would follow disappointment always excites to exertion for the attainment of the object hoped for. 7 Desire; man can never wish or labor for an object, or for anything whatever without he desires it. He desires what he has an affection for; what he hopes for; what he would rejoice in, and what he would be sorry to lose. 8 Anger: this is the channel of opposition in any being, to that which is contrary to his love, affection, hopes and desires. And hence it is written that "God is angry with the wicked every day" Psalm 7.11. that is, there is an inherent principle in him, opposed to evil works; because they are contrary to his affections and desires: and we know that whatever man hates it excites his anger, or element of opposition, and this excites him to labor to counteract it. 9 Zeal; After man has had the operation of all the foregoing operators, still without zeal, he would have no energy of action; hence we find that when a man is deficient in zeal he never accomplishes but little. Therefore this element or passion is the fire of all the rest; and completes the elementary substances of his passions; but all these must have a regulator and balancing operative principle; this is Fortitude which makes the 10th in which all must finally center; and their effective operations are in proportion to its influence, without this, affection might want, hope might expect, desire might crave, and zeal might burn; yet all would be fluctuating, because there would be no solid and steady ground or principle, for the rational

understanding to work in, to form the judgment, and the passions when undirected by the rational judgment, are impetuous and act disorderly; hence the idea that the passions are evil operators. But by a careful review of human nature we may see that all its operations are but the movement of some passion, and which when excited calls all the rest to its aid; as witness the passion of anger can cause no effective operation in the creature to show his opposition, until his affections, hatred, hopes, fears, desires, zeal &c coincide with it; then comes the act of opposition. The passions are only evil in their disorderly operations; but man has the power thro' fortitude to stay the operations of the passions until the judgment is formed, and if he then acts according to its directions, he acts like a rational being; but if not, he acts like a mere animal, and in this state human nature constitutes "the Beast". These ten are all the primary passions that work in man thro' their various branches and are the operative powers that perform all his movements and works. For the regulation of these, the ten commandments were given, which are the primary elements of the moral law]

These ten passions as primary operators spring from the ten original substances of the nature of man as a being, which represent the ten substances of Deity; and herein consists his likeness as a being, in the original and elementary order. It is worthy of remark that among all nations and peoples ever known from the earliest ages, all have ten original numbers, nor has there ever been any known to have any more as the foundation of all numeration and calculation; but after these they begin to add and multiply them. This is a

remarkable fact, perhaps there is no one thing known, in which all nations and ages, have so universally agreed; this forcibly shows that man has in the very nature of his creation, a principle which declares the original numbers of the substance and power of existence; and hence that there are no higher original numbers of any powers or substances, nor can there ever be, but all higher numbers or orders must spring from these as branches, either by additions or multiplications. These original numbers all emanate from the aforenamed ten perfections of Jehovah: this word or name signifies, a being with ten perfections. these are all the substances of his being, but the united operation and reflection of these, form two other principles which crown the whole; these are Glory and Honor. these make twelve, hence there are reckoned twelve primary numbers of orders, as the twelve virtues, the twelve measures of the "holy city", and which was represented by the twelve tribes: and the twelve original nations into which the world were primarily divided, this we may learn from Deut. 32 - 7 & 8. A full examination into the ancient history of mankind will confirm the fact, that there are twelve original languages only among all the ancient world: and the same is confirmed by the traces of twelve original languages to this day.

Tho' these ten perfections of Jehovah are the substances of the nature of Deity, yet they all center in glory and honor. All the works of God: all his dealings with creatures, must necessarily be for his own glory and honor: for this will also be for the most perfect good of all his creatures; seeing his nature is perfect his attributes cannot possibly dispense any thing else.

(All the substances of man's existence; all the perfections of his nature, and all that he ever can obtain by grace tho' all necessarily limited, are an emanation from the ten perfections of Deity as may be seen from the following illustration. 1 Man must have a substance of existence, or he is nothing, and an existence gained in the Divine elements, so as to fill completely the sphere and order of his creation, is the first perfection in him. 2 Man must have in his creation, a principle of immortality that is, an endless existence and name. And he must gain an immortal principle of goodness, or he can have no final perfection nor happiness; for that which he gains to honor and glorify him in the world to come, must be of an immortal or never ending nature, or it must ultimately cease. 3 Man must gain eternal life by having the life of Deity in Christ become the life of his own soul; that is, he must have a life adapted to an eternity of goodness, or he can have no perfection in eternity; and he has in his existence an eternal substance capable of this life. 4. He must gain immutable or unchangeable goodness, or never find final perfection nor happiness; and he has an immutable substance in his creation, for his identity must remain the same as a being thro' endless ages. 5 He must have a sufficiency of power in his existence to fill his sphere, and must gain sufficient good to fill that sphere, or he will for ever be imperfect. 6 He must have a substance adapted to the element of truth to fill his whole sphere, this is evident from the universal reverence paid to truth by rational beings, and the love when left free, the soul has for it. And man must gain the element of truth to fill his sphere, and guide him for ever, or he never can have true perfection nor happiness. — &c 7. He has the substance adapted to

all knowledge in his sphere, or he must be deficient as an accountable being; and he must gain complete knowledge of all goodness adapted to that sphere, or he cannot know how to do right in all things; hence he could never be perfect and of course never be fully happy. 8 He must have the element of all sight in his creation sufficient to comprehend all that belongs to his order, or he could never see his own order nor place, and hence could not be responsible for that which he could not know, and he must gain the light of God to fill this element so as to see all things right concerning his sphere, or he will be in the dark & always liable to imperfections, and hence can never have perfect happiness; for he must always be in doubt and fear; "But perfect love casteth out fear" this can only be gained by perfect sight or perception to see how to love aright in all things. 9 He must have that power of independency in his existence, that he can reign lord of his own sphere or he could not be a free agent, and hence could never become permanent in any perfection; and must also gain that portion of the Divine spirit that will protect him in all the operations of good throughout his whole and endless sphere of action, or he can never be secure in any perfection nor happiness.

10th and lastly; Man has in his creation the power to act unlimited to the extent of his order of existence or he cannot be a free agent; and he must be enabled to gain that power and element of good, that he cannot be hindered from the free and full action of all good principles; and cannot be limited by any thing to the utmost extent of his sphere; and as he is of an eternal or endless substance, he is unbounded and susceptible of an eternal and never

ending increase in all goodness; and herein is verified what Christ said. "I said, ye are Gods; he called them Gods unto whom the word of God came". When the word of God comes to man manifesting the true principles of Godliness, he is unlimited in their attainment according to his order, as God is in his, and is unbounded in their increase in perfections, and in this he stands as God in his order, and the real representative of his creator for ever and ever; and hence his happiness will increase from glory to glory thro' eternal ages.

Therefore when these ten properties of his existence reflect in and upon him in their perfect order, they form his glory and honor. These twelve therefore are the twelve primary orders of numbers, upon which hang all the orders of heaven and earth; from these spring the twelve primary virtues of perfections, and these are the foundation of the number twelve, so often found in sacred writings &c. All the works of God: all his creation, and all his dealings with his creatures, are for his own glory and honor, & for the glory and honor and happiness of all the beings which he has created; because that which is most for his pleasure glory and honor, is the most productive of the glory, honor, and happiness of all intelligences.

We may further remark, that all the works and labors of all rational intelligences, are the productions of his views of his glory and honor; because therein he seeks his pleasure or happiness; however mistaken in his fallen state he may be; still his glory and honor are the exciting causes of his actions, & he expects thereby to obtain happiness. Hence the statesman sacrifices all to obtain the glory and honor of that order. The warrior seeks his glory and honor by feats of arms. The philosopher

in his knowledge: and the moralist and saint seek their glory and honor in virtue, purity and goodness, according to their respective orders and degrees of light; and thus it is with all the works of man. Yet man has sensual appetites by which he is impelled to some actions in common with the beast; but these are not the man but the beast; nor do they form any part of the intellectual & endless perfections of his existence. But man in his fallen state places his glory and honor in lusts and pride, in which he mistakes pleasure for happiness and that of a transitory nature. From these false ideas proceed all wars and fightings all amours, all oppression for the purpose of obtaining superior power and interest, all partiality and selfish interests; all coquetness and flattery, and also all the pomp and vanity of dress and equipage. All these things arise from the false ideas in fallen nature of honor and glory converted into lust and pride, which subverts the true order of rational intelligence as may be easily seen. And therefore man can never act according to the perfections of his nature, until he comes to see that the proper sphere of his order is to learn the will of his Creator, and do all things for his honor and glory; and then he will fulfil the dignity and perfections of his own order, and thereby attain to the highest honor and glory that his existence is capable of; thus fitting himself for everlasting happiness in the everlasting kingdom of God's perfections.

Beyond these twelve we find no appearance of primary numbers, neither in heaven nor earth; we never find in the scriptures nor in any figurative numbers nor orders of things thirteen times thirteen, nor such numbers; but after twelve, numbers are always added

or multiplied by other figures. It appears that the ancients had a knowledge in some measure of primary numbers and their representative powers, by their dividing the year into twelve months; and dividing the natural heavens into the twelve signs of the Zodiac; and designating the body of man into twelve parts, according to the influence they supposed these signs had upon him; and many other things that might be mentioned, but perhaps these are sufficient to show the twelve fundamental principles as the basis of all powers, orders, substances, virtues and perfections.

Further, to illustrate the connective order and affinitive relation of all things, and the representation of visible to invisible things; we may remark, that in the center of the Solar system is the Sun, around which all the planets and comets revolve; that all their light, heat, and motion, evidently proceeds from the sun, and hence all their life as far as visible matter is concerned in these effects. Also each planet is attended by one or more satellites; these shine by a light reflected upon them by the rays of the Sun and thus give a light borrowed from it to the planets, in the absence of the direct light of the Sun. The sun is therefore the shining forth of the brightness and glory of the natural creation; and diffuses the first principle of its life, & thus is the highest agent to declare the power and glory of the Great First Cause. "For the heavens declare his glory" and the Sun is the central source of this manifestation for without it, no glory nor life could appear. Hence the sun represents the element of the eternal "Sun of righteousness" the real offspring of Deity; this element was manifested in Jesus Christ as its central source, therefore he was "The brightness of the glory of God, and express image" of his

person, and upholding all things by the word (or manifestations and operations) of his power." Heb 1-3. And hence he testifies of himself, "I proceeded and came forth from God". He first revealed the Divine Father, and was the shining forth of the brightness and glory of the element of the sun of righteousness. He declared the power of the heavenly Creator, and manifested the elements, principles, works and glory of the celestial creation and is the central agent to diffuse all heavenly life & light like the figure of the natural sun; hence it is that he "upholds all things by the word" or operations of his power: that is, all things in the Celestial world, of which the natural is a figure and emanation. The moon and all the Satellites represent the light of nature, because all the light and life of nature emenates from and is only a reflection from the rays of the Divine sun: and as the moon only shines in the absence of the direct rays of the Sun; so does the light of nature. Therefore it is that the moon is so often put in the language of revelation to represent the operation of the genius of natural man, as, "The sun shall be turned into darkness, and the moon into blood" &c. that is, the celestial light should be obscured by the vail of nature & the light & genius of man should be manifested in bloody principles.

By the light of science confirmed by the manifestations of revelation, it has been discovered, that all parts of the universe, even to the remotest star that has ever been discovered by the most refined telescope; is connected by four universal principles, by which all their life, order and operations are produced and regulated. 1st The attraction of gravity. 2 Repulsion: without these there could be no bodies, no suns nor worlds; because atoms could not

concentrate without affinitive attraction; and they would dash one against another and be destroyed, as concenter bodies without an equal power of repulsion to repel whatever does not belong to that body to a proper distance; this repulsion binds the parts of a seperate body as well as the whole to their own orbit and proper sphere; otherwise all matter would either fly off and become a perfect chaos, or consolidate into one impervious mass that could admit of no circulation nor production. 3. Light, without this nothing could be discovered nor truly known; it is evident that light is one of the four great and general principles that regulates & connects the universe; that it is a real substance, composed of two parts elastic and cohesive. The elastic diffuses it thro' the universe and prevents the cohesive from consolidating into a solid mass so as to prevent its circulating effects, and diffuses it thro' all the creation. And the cohesive prevents it from becoming a chaos so as to render it useless. This substance of light is thus properly diffused thro' the boundless space of systems and worlds, and the suns are the central focuses of its elementary operations; and it is the same elementary principle wherever it is found; for it has been found that it is all of the same substance and operation. The light of the rays of the moon and stars will reflect the same colors as far as they operate, as the reflection of the rays of the Sun; and thus thro' this principle, there is a medium of discovery and a communication which no doubt diffuses a certain substance that connects all systems and worlds together; for how could light extend and operate from one system to another, if there was not some substance thro' the whole space that served as a medium of conveyance?

4 The principle of motion. There is evidently a universal

principle of motion; of which individual & systematic motions are but parts of the great principle; in the same manner as individual and systematic life are but parts of the principle of universal life. Doubtless all existing systems are moved and regulated by the same general principles; all connected with the universal elementary principle. It is found by astronomy that all the stars that have been discovered, of which there are at least eighty millions, not including the attendant worlds to each, which no doubt operate round the fixed stars; all these we say are found to have one general motion, revolving round one general center to the whole. Hence there is evidently a universal principle which connects and operates thro' all; and so binds altogether, that as the poet says, "All are but parts of one stupendous whole" But amidst all the visible substances of the universe; no man however penetrating, has ever been able to discover any thing material which he can with the least reason suppose is the first cause of matter or motion. He is therefore obliged upon every principle of reason and propriety to acknowledge and ascribe to an invisible agent the cause of all causes; and this agent must be a selfexistent substance that is life and motion itself. Hence man must inevitably acknowledge that there is a Divine Spirit that has infinite life and almighty power, as supreme God over all for ever; who supports, upholds and overrules and sets in order all principles, elements and things, throughout all the regions of infinity. Thus by the things that are seen, by the power of numbers, and light of correspondent analogy, we clearly trace nature to natures God; and spirit to the "Father of spirits." learn his substance and principles; and the principles, elements, substances,

powers, & correspondent order of all things in the universe.

In order further to illustrate the subject, we may remark, that rightly to apply the foregoing principles; it is necessary to understand whether in any representation they are used in a natural or spiritual sense. For example, The law of Moses was given in a two fold sense. Its directive laws were for the regulation of natural man; but its types and figures represented the heavenly elements and order, and were founded on the principles of the creation. Hence the number four more specially was used to represent the fundamental principles of the natural order. And the number seven more specially represented the sacred orders than any other. Therefore when Moses received the law as it was a natural dispensation, he was with the Lord forty days in receiving it, because its precepts were for the regulations of the operations of man's ten passions, upon the four general elements that form his natural organization; these ten operating upon the four in their full nature, make forty primary principles of operation. And hence each of those days represented the day or measure of operation, that each passion has upon each of the four general elements of his physical system: that is, forty natural days or primary measures in the operations in the natural system of man. And also when Jesus Christ had his hard struggle upon the mount he fasted forty days, because his great struggle was to overcome those operations of the natural passions which the law was given only to regulate. And when he had prevailed; then he entered into the spiritual dispensation, for "The angels came and ministered unto him" and he could preach "The kingdom of heaven," but never before.

But when God gave to Moses the Court of Elders to assist him, these were numbered by sevens, because they represented the sacred order, for they were anointed with the spirit of prophecy, and spiritual or sacred power. These Elders represented the general operations of the seven intellectual and spiritual powers upon the ten passions making seventy general principles of operation. And these were to be directed by the seventy Elders placed by the precepts of the heavenly law of life which should be revealed thro' Christ. The same spiritual principles were also represented by the seventy disciples that Jesus sent forth to preach the principles of the kingdom of heaven, which was founded on the seventy primary principles or general directing precepts of the heavenly order, which was now first beginning here on earth. The twelve Apostles represented the twelve primary virtues, and the seventy disciples the seventy primary directors of the intellectual operations in man. But this subject has been extensively treated, in the discourse on the connective relation of all the works of God: and therefore is only mentioned here to give it the proper place in the analogy of numbers.

The last and highest order of fundamental numbers made use of in scripture and science, is a thousand: this being multiplied in itself, and multiplying these results goes to the utmost bounds of numerical orders. But this number is not arbitrarily founded, but arises from the operative qualities found in the intellectual man. namely. His ten passions must have each its proper operative channel in the life of each of the ten constituent elements of his nature, which represent the perfections, and are the substances for their operative effects before his system can be effectively set in motion, this makes one hundred distinct operative

channels peculiar to each passion in its own order, and then in order for the productions of the intellects to be brought forth there must necessarily be a conjunctive operation of all the passions thro' each of these channels following the particular passion that leads the movement; if it is affection, every passion must move thro' each channel and add its quality to affection in every part of the intellects, or the operation, or work cannot be the fruit of the whole internal man, and so of all the rest of the passions, and this makes the number of operative qualities a thousand; therefore this completes the number of the intellectual man; all other properties arise from and in these, and are relative qualities of the threefold orders of his creation. namely, body, soul & spirit. But we can find no higher order of numbers in the intellectual spirit, and it therefore numbers the real man. Hence the number thousand is reckoned synonimous with a prince that is, the number of the intellectual or real man, who is the prince of the natural world. Thus in the prophecy of Micah 5.2. "And thou Bethlehem Ephratah, tho' thou (be little among the thousands of Judah, yet out of thee shall he come forth unto me that shall rule in Israel" This is rendered by the Evangelist. "Art not the least among the princes of Judah" Matt 2.6. showing that he should be greater than any man, tho' mans intellectual spirit number higher than any other being in this world, so as to be a prince, being the full number of the internal man, who is the only subject of the work of Christ. It is plain that Moses arranged the tribes of Israel by thousands as a primary arrangement of order, and that each thousand was considered as a social or relative family, and in this manner the hundred and forty four thousand that were

sealed, and that were seen on mount Zion with the Lamb:
is to be understood. Rev. Chapters 7 & 14. It is evident that these thousands were each a primary order of intelligent souls, peculiarly connected by the ties and relative affinity of all the thousand qualities of the intellectual nature of man, in a circle of souls so near alike in the affinity of their creation, that a near union could be gained, and a correspondent and immediate affinity be supported by every operative property of each. This constitutes a heavenly family or primary order, and these thousands or families are united by the principles of the spirit of "the Lamb of God" and all are connected and numbered by the orders of the twelve virtues. It is from the intellectual spirit of man, that all his operations and works proceed, but they are manifested thro' various gradations and numbers of principles, in a more external sense whilst in this world.

And thus we have traced the orders of numbers from the first to the highest degree, and thereby it is seen that by understanding the true order and principles of numbers in the language of Revelation, we may learn by analogy, the true meaning of the Representation; and thro' the medium of this Rule, we learn that all these things have a consistent foundation: that they are not arbitrarily invented and vain fables, but all have an important meaning and plan in the works of God; and reveal the unchangeable principles & orders of his nature & creation.✗ Let this suffice respecting the orders of numbers.

✗ A summary — added to the original manuscript p. 145 to go in at this mark ✗ See p. 111 —

Application
of the foregoing principles.

Let us now apply the foregoing principles as lights to discover and bring to view the nature, power, & goodness of Deity: his creation and the nature and order of his works. We see by them that all things in the visible creation, are formed with and by certain fixed principles and unchangeable elements; that they manifest a connection of the numbers, orders and arrangement, according to their nature and degrees of original principles, & primary elements throughout all the universe, as far as has ever been discovered. And that all parts of the great whole are regularly connected by proper gradations from one degree to another, from the highest to the lowest order of all beings and things. Thus according to scripture and by analogy, we learn and may clearly see that "The invisible things of God are clearly seen; from the (visible) creation being understood by the things that are made": that is, those things which appear and may be apprehended by our senses and rational powers. Hence we learn that the invisible world and the heavens have the same correspondent elements and principles according to their nature and degrees as appears in the visible world: and that they operate in and thro' like orders and numbers; so that the visible must evidently be an emenation from the invisible and depends upon it for all its arrangements orders and life.

And by the same rule we learn "Even his eternal power and Godhead" or Deity: that is, trace out the very nature of Deity, as far as finite conception

can comprehend; and we find the same principles and orders (tho' in supreme and Divine elements) in the Great First Cause. Thus we trace nature to natures God, thro' his creative power; And find spirit to be an emanation from that God "who is spirit", and also that the heavens are founded upon the same Divine, eternal and immutable source. Therefore we find by analogy, a connective order and unity of arrangement, by elements and principles either by infusion or reflection, from the Divine elements thro' all things, in the creation of God down to the least grain of dust; and that all beings are thus relatively connected by a correspondent identity of the same elements from the highest to the lowest. All when not disturbed by adverse principles operating in the most complete order, harmonious relation and beautious affinity; and hence all things and beings fulfilling in regular and correspondent operations the parts assigned them according to their nature and degree. It was this beautious order and harmonious correspondent operation that constituted the glory and virtues of the primitive creation when the creator "saw every thing that he had made, and behold it was very good" Gen 1.–31. Who can behold this stupendous universe; this wonderful order; this connective harmony of principles and elements; this beautious arrangement of all things in their order and nature; all corresponding in relative degrees with the unchangeable elements of creative principles; we say who can behold this, and not discover in it all, the most complete and incontestible evidences, of immutable design, Almighty power, & infinite wisdom.

Throughout the whole system of the universe we find that every thing, all systems and bodies, whether animate or inanimate, have a central power around which all the parts and properties of the system revolve:

and the attraction of all the ingredients to this central power connects the system together in one general order; and the infusion of that power thro' all parts gives it operation according to its nature; without this there could be no bodies nor systems nor any operation of organic life. Hence this central power is the dispenser of the life come from wherever it may, and the supreme ruler of the system or body. Again, there is an invisible principle by which all parts of the universe is connected as well as all bodies and beings; so that all are kept in their proper sphere, and yet all are according to their degree more or less benefited by the general principles of the great whole. In man, the superior power is rational intelligence, this tho' invisible makes him superior to all visible beings, so that he is the unquestionable Lord of this terrestial world. Since therefore we see this central power operating in all things in their order, is it possible for any reasonable being not to see that there must be a central power in the universal whole, which must be superior to all other principles and powers; that must be the organizer and dispenser of life to all the parts according to their respective orders. Can unknowing principles bring forth sense and knowledge? Can confusion generate order and harmony? If nature to which the Atheist ascribes all things, be considered matter originally without sense; is it possible for reason to suppose that this senseless matter could ever bring forth rational intelligent sensible powers? How preposterous the idea? But if the materialist supposes that sensible life runs thro' all matter, and hence brings forth sensible beings; this destroys his position, for sense is invisible, if it is in matter it is not visible matter, therefore must have

a property distinct from any thing that he can comprehend as matter. Hence he must own that sense must proceed from sense, and this is invisible and distinct from any thing that he can comprehend as matter. Therefore upon this position he is obliged to admit a sensible invisible substance superior to matter, for he will hardly deny that a sensible power which animates and governs matter, must be superior to that matter. But it is evident that but a small part of matter is endowed with sensible life. There are four orders of what may be called lives in the world; that is, living principles that cause organization, growth and motion. namely, Mineral, Vegetable, Animal and Rational; the two latter only are endowed with sensible life, and yet the two former occupy much the largest portion of matter, but even the life of these two orders are invisible; hence man must own that the life of all things is an invisible principle. This is what we call spirit tho' modified in many natures and degrees: how much more then must the Supreme life of all, be invisible and be the spirit of all spirits.

It is self evident that there is a power which pervades the world, that brings forth life in all things according to their respective natures in the aforesaid four general orders; and this power must direct & regulate the systems of all, in order to keep them in their respective spheres, otherwise they would infringe and dash one upon the other or fly off into atoms, and form no bodies or systems. This power then whether it operate in and within all things or upon all, it must be the central and governing power over all. Here then reason and analogy leads "by the things that are made" to the invisible God. Again, as the power that organizes or forms,

is incontestably superior to that which is formed, and man is superior to any thing found in the visible world, and yet he is evidently not the former nor organizer, either of any of the primitive elements or productions of the world; hence must irrisistibly acknowledge a power beyond him; for man has no power over his birth, or death; nor whence he comes nor whither he goes; thus in all this he must own a superior. But what is this superior? Answer, the elements of Deity. But what is this principle of Deity? Answer, as in man we find a primiple of rational intelligence, superior to all other principles & powers in him able to regulate and govern all others, and as this principle is superior to any other ever discovered in the natural world and is what alone renders man superior to all things else. Therefore we learn that this principle in man represents the superior principle that regulates and governs the universe. For man finds that his own rational powers are not the original, therefore must be derivative; & they cannot be derived from where rational intelligence is not; hence they must be derived by emanation from a supreme rational intelligence that pervades the universe. This then contains the elements of Deity that forms, upholds, and governs all things. But as there can be no intelligence without an organic system to operate in, & as the universe produces organic beings; therefore it is evident, that there must be an original being of rational intelligence, who is the being of all beings in his creation. Here we are led by analogy by plain reason to the invisible "Heavenly Father" who is declared by the scripture to be, "God over all blessed for evermore".

Therefore by the above rules we trace from

the effects the causes from one degree to another, until we come to the cause of all causes; for from the many changes in the universe, and the constant forming and deforming of all things, and rising and falling of beings, it is self evident that visible nature is but an effect and not an original cause. And as there can be no effect without a cause, there can be but one uncreated cause in the formation of the universe. Thus man is inevitibly forced on to the ground of the scripture doctrine that "He that formed all things is God" Heb. 3.4. Jer 51-19. Prov 26-10. —

These premises are all supported by scripture, in the many plain manifestations of the aforesaid principles, elements, orders and arrangements of powers and properties, thro' metaphors and allegorical representations, in the orders of figures and signs classed by numbers. From these we discover a revelation of the same infinitely wise, all seeing, and all knowing Divinity. Therefore we learn that the numbers, signs, and figurative representations found in the scriptures, are not vain fables, ficticious representations and embelishments, made for mere show and pageantry; like many pretended mysteries of designing imposters to attract the ignorant, & effect their interested purposes. But real and important keys to open the most sublime knowledge of the things of the creation both natural and spiritual; yea, and of the Creator himself. Hence they concern man in all things that are of the greatest and most everlasting importance, both in this world, and that which is to come.

Concerning metaphors and allegorical representations. — The foundation of metaphors and allegories arises from things and principles well known in the natural world. When God formed the heaven

and the earth, he made lights in the firmament of heaven; to divide the day from the night, and to be for signs and for seasons, and for days and for years; he made the stars also, and set them in the firmament of heaven to give light upon the earth. And to be over the day, and over the night, and to divide the day from the night, and God saw that it was good Gen 1- 14 to 18. Hence all these things have evidently a connection, and they are useful one to another; and it is this harmony of good offices that makes the good that the Creator saw. Here is the real foundation of all metaphors, allegories and figurative representations, springing from the useful properties and relative qualities of the creation of God; and from hence are drawn instructive lessons of knowledge and wisdom to man. Thus when God was convincing Job of his great power, wisdom and goodness, so as to show him that he who so wonderfully displayed these principles in his works, could not err in his dealings; he pointed him to the useful and relative properties of the creation. He thus says, "Canst thou bind the sweet influences of Pleiades, or lose the bands of Orion? Hence we learn that Orion (a constellation of stars) has bands which bind them together and keep them in their proper sphere (no doubt it alludes to attraction and repulsion) And that Pleiades; that is, the seven stars, has a powerful and useful influence, and God alone guides these things; he also points out the qualities of many animals, and shows that they are given by the wisdom of the Creator, and declares that he hears the ravens when they cry for lack of food. Job. Chap 38.

Again, when Moses blessed the tribes of Israel, he saith in his blessing to Joseph, "Blessed of the Lord be his land, for the precious thing of heaven, for the dew,

and for the deep that coucheth beneath. And for the precious things brought forth by the sun, and for the precious things put forth by the Moon". And for the chief things of the ancient mountains, and for the precious things of the earth and the fulness thereof": and ends by saying, "and for the good will of him that dwelt in the bush": that is, ascribing all the blessings to the Divine Spirit. And also showing that the Sun and Moon, and all these things have good influences. Therefore they are used abundantly in scripture to represent spiritual good in various orders, according to the known qualities of their respective natures. An allegory is some known principle in any thing in nature, which will compare with some thing of a spiritual or doctrinal nature, so as to represent it to the mind. St Paul calls Hagar Mount Sinai, because she was a bond woman, and the Mother of a race, whose hand has ever been against every man's, and every man's hand against them; because the law that gendered to bondage was given on this mount, in ~~which he~~ their country considered, "against us", for it did not give power over of the bondage of sin, and yet every man's nature was against it: which things are an allegory; here a principle of doctrine is plainly represented to the mind, when the property of the allegory is understood.

In the same manner many metaphors and types are taken from things in nature to represent spiritual things, and future events in the language of Revelation. Thus the ~~Zion~~ Lion, to represent strength and soverignity. The serpent, subtility and venom. The wolf, a ravening disposition for prey. The Ox kind! usefulness and patient servitude. The Ass, a bearer of burdens. The Horse, warlike principles. Thunder and Lightening, to

represent great power and heavenly light. All these things are taken for their known qualities, and applied by comparison to represent spiritual things and events to the mind. Christ is called "the Lamb" but he was not a litteral lamb, but from the known qualities of meekness and harmlessness of the lamb; the representation shows that Christ was a meek and harmless spirit. The wisdom necessary to apply these figures, metaphors and types, as keys to spiritual things and future events, is to take a right understanding of the figure, nature, and quality of the thing used as a representation; and they are generally plain and easy to understand, if the simple property and operations of the thing in its natural order is taken and applied.

The materialist professes that he cannot know any thing real, only what he can see with his corporeal senses, and feel with his corporeal organs. Yet he knows that he cannot see fire, air, gass, electric and magnetic properties; but he can see and feel their effects, whilst the real agents are invisible; but by the visible he knows that the invisible exists; hence he cannot deny that even the natural causes of life and motion are invisible, and can no more be corporeally felt, than the rational spirits; therefore as he feels the effects of this rational spirit, and knows that it is living, sensible and intelligent, he is obliged to own an invisible sensible intelligence, superior to any visible thing. Thus by the things that are seen, he is irrisistibly led to the knowledge of the things unseen, and by his own system and those things which he cannot help knowing, forced on to the ground of invisible and spiritual reality; and might if he would, take the visible and plain figures of

revelation, understand spiritual doctrines, so that "he is without excuse" for his ignorance, because he will not use his reason to obtain true knowledge.

It is on this ground of reasonable analogy, that our Saviour so often takes natural things, to convey by similitudes adapted to the understanding of man, the knowledge of spiritual and heavenly things. No one ever used figurative representations taken from the things of the natural creation, to illustrate spiritual doctrines, so much we believe as he did; and surely he was the most divine teacher that ever was on earth. But of what use could his similitudes or metaphors be, unless they were understood: and how can they be understood except by analogy. How would "a net cast into the sea" that gathered good and bad, and when drawn ashore the good were taken, and the bad cast away, be like the kingdom of heaven, only by comparison. But the comparison must be understood, and then it aptly applies; for when we consider that when a net is cast into the sea, it gathers all the fish that it encircles, and when drawn ashore, the separation is made, between the good and bad, and cannot be before. So in God's time when the testimony of the gospel is sent forth, into the world, the net is cast into the sea of human nature, (for human nature in the language of revelation is represented by the sea.)

This net is composed of the true principles, power, and spirit of nature and grace; and the place to cast it is prepared by providence, and directed by the Divine Spirit, and gathers all that it effectually encircles: that is, those who are sufficiently convicted by the principles which have caught their minds, by the testimony

of the gospel, and operations of the spirit, so that they will set out in the work. These are drawn from the sea of the world on to the shores of the kingdom of heaven. The kingdom of heaven is where heavenly influences have the dominion so far as to purge out that which is contrary to its own principles; when souls are drawn into this kingdom, then the separation is progressively made, between those who will obey those influences of the gospel, and those who still cleave to, and obey the influences of the world, the latter are thus cast back into the sea of carnal nature from whence they were gathered. Hence we may see that there is no final separation "in this world", between good and evil, but that is all done after souls are gathered by the spirit of the gospel into the kingdom of heaven, altho' both appear in the world, but they have to grow together until the harvest, then the good is gathered into the final "kingdom of God", and the bad is cast into the kingdom of Satan.

But as those fish that are cast away either lose their lives, or are so incapacitated by the operations that they have to pass thro', so that they can have little or no enjoyment in their former element. Thus it is with those who are cast away after having been really gathered by the gospel net into the kingdom of heaven. Therefore by the foregoing comparison we see that the similitude is complete and in its natural order, easy to be understood.

We also find that our Saviour makes use of all the original numbers in his doctrines. His parable of the ten virgins, five wise and five foolish, was founded on the five organic senses. The wise

operating spiritually, and by this means became the receptacles of the oil of heavenly light, so that they could have sight to enter into the work of the final marriage or union of Christ. The foolish operating naturally, and thus could not gather spiritual oil sufficient to give them light to see the way into the work of "the marriage of the Lamb". Again, the parable of the ten pieces of money which the woman had, and having lost one, lighteth a candle, and sweeps the house until she finds it, and then rejoices with her neighbors; is founded on the gifts of God given to the ten original elementary substances or powers of man, to regulate and direct his ten passions. which if one is lost, the soul can never rejoice in the work of God, until he lights a candle of heavenly fire, and cleanses his tabernacle from all the dust; that is, the earthly corrupt elements of this world, which is, "the serpents meat", and has buried up some talent given from heaven, so that he has lost it. When he has done this effectually, he will find the lost precious talent, then he can again rejoice in the work of God, and never till then if he has lost one talent appropriated by the good spirit to any power of his creation. The parable of the ten servants who received ten pounds to occupy, is founded on the same original ten principles. Luke 19.13.

From these things we learn that, the most important doctrines and principles of the heavenly world are necessarily communicated by figurative representations and metaphors taken from the things of the natural world. Because man in this life is in a figurative & representative state, and not in the real substance of spirituality; hence "Christ spake the word as they were able to hear" and used

similitudes adapted to the rational understanding, applicable perhaps to every principle of the kingdom of heaven & spiritual work of God. Therefore the figures, types and allegories of scripture are not things of no value, so that we may say, they are mysteries we cannot know them, they are of no importance to us &c: Nay, they are not vain things; God evidently does nothing in vain; but if these things are never to be understood, of what use can they be to us; on this supposition they were delivered by inspiration intirely in vain; for if they were not of importance to be known to help souls in the spiritual work, of what use could they be? Hence it is evident that were these things a great deal more labored upon, and many other things a great deal less labored upon & talked about; there would be a great deal more of the fear, love, and knowledge of God, and a great deal more Godliness, and spiritual sensations and gifts.

The soul of man evidently shows that it is an emenation in its system, from principles that proceed from the perfections and attributes of the Divine source. And hence the desire implanted in the human mind after knowledge, is from an eternal element revolving towards its fountain; and it will ultimately be the cause of all his happiness or misery; for no rational soul can be happy without something to feed this desire, nor can he ever be finally happy, or miserable but for obedience or disobedience to known duty. It is therefore proper that it should be exercised, since he cannot be happy without it; nor is it proper nor possible to restrain it, for it will be exercised either in good or bad. This faculty and desire ought therefore to be exercised upon that which is the most useful, and in what can it be exercised that is more

useful, and that will be of more eternal benefit, than to learn and treasure up in sensible nature, the knowledge of the eternal and unchangeable principles of the works of God, both in the natural and spiritual world, for one is representative of the other.

The soul of man is composed of sensible intelligent powers, which all know are invisible; but they show themselves evidently in the operations of the body like the power that moves a machine; and thus the body is evidently but a machine, and the soul with its powers is the primary mover in all its operations; and no more depends upon the body for its existence and living powers, than the power that moves a machine depends upon the machine for its living or moving principles. The machine may be put out of order, so that it goes irregular, yet the moving power exists with all its qualities, and is just the same in itself as when the machine operated in its proper order; yea, the machine may be destroyed, yet the power that moved it is just the same as before in its substance and nature. The moving power of weights is a part of gravity and if removed from a machine, or the machine is destroyed it then resolves itself into its original element, and fills just the same portion of that element that it did before, and so must ever remain. It is evident that the power of gravity must be an elementary substance of some kind however invisible to man, for it cannot be nothing and possess such evident powers. The moving powers of wind or current of air and fire, are equally invisible, but their effects are evident and properties known; and the portion which has been applied to move a machine when removed occupies the same portion of the general element as it

did before. Thus the moving power of it is seen to be the same both in and out of the machine; and in all these cases it is demonstrated that the moving power is from an elementary principle, distinct from the machine, endowed with properties very different, yet adapted to the nature and order of the machine, and able to cause it to display all its properties and in doing this displays its own.

And thus by analogy from the powers of the natural creation, we discover the nature, powers and properties of the soul. The power that moves and governs is superior in its order, and always has more living qualities in its nature, than the thing moved or governed. It is inconsistent to say that a superior depends upon an inferior or that an organizer depends upon the organized. That the body is a real machine has been proved by the operations of Chymistry; for by the operations of gasses properly applied, a sound dead body may be caused to perform a great part of the operative functions of a living body; yet the body is insensible, it evidently has no knowledge, but man supplies the place of the sensible agent which formerly directed its operations, and circulates the moving principles; and they cease their operations when he ceases their direction. This proves the body to be a machine as really as any other machine, and as destitute of sensible life in its material composition. And by this it is evident that it is not an abstraction of the natural elements, or any part of them of which the body is composed (that brings death,) but the departure of the sensible agent: because the body is still capable of performing its operative functions, by the application of an appropriate power to move it, directed by man in place of the sensible

power; and when a person dies suddenly with an acute disease, there cannot be discovered any lack of the natural elements of its composition, tho' they may in lingering diseases be much diminished, yet their properties are just the same. It may then be argued that the soul if it is of a spiritual and immaterial nature, and composed of such elements, when the body dies it goes to unite and blend with those elements, and becomes only a component part of them, like as any other moving power is but a part of some natural element. This may be granted, but all elements are proved to be composed of distinct particles, and that each particle is an organized body; they are not one solid mass, but they are only bound together by a certain general principle; that is, the life and movement of their order. All the elements tho' never so invisible can be proved by natural science to be real substances; by measure, weight, expansion, and contraction of bodies upon whom they operate; and each by the general principle that operates in them have a peculiar and well known property; and every portion thereof has the same property.

Therefore from these premises we may see that the soul, tho' a part of a spiritual element, it must be an organized particle; and as all spiritual elements must have a sensible and intelligent principle of life that runs thro' them; hence the soul must remain an organized sensible system endowed with the life and peculiar qualities of the element or elements of which it is a part, just as much as when it animated the body. There is probably discoverable by a powerful microscope as much distance in proportion to their magnitude, between the globules or particles of a fountain of water:

as there would be between a body of men arranged in proper order of march, and only connected by the invisible principle which runs thro' them so as to make one element. And doubtless it is the same with those elements that are so subtle as to be invisible, just as mankind are connected by the principles of the spirit of life that runs thro' all, & produces those kindred feelings and attachment which are universal in the whole family of the human race, distinct from all other beings, this constitutes one species and ennobles them above all others.

It has been demonstratively proved by the operations of natural science, that there is a principle of life in both vegetables and animals, that is both indistructible and indissoluble. for by placing the smallest seed of any vegetable upon the solar lens, which concentrates the rays of the sun so as to produce a heat that will dissolve the hardest substance ever discovered into chaos. so that nothing of it can be discovered by the most powerful magnifying microscope: this same heat will immediately consume the matter of which the seed is composed, so that no part of it can be seen by the microscope. But yet their is a bright substance remains that can be plainly seen, which shows itself to be the principle of the life of the seed, by being in complete and perpetual motion. ~~This~~ by the heat that will to appearance totally destroy any other substance, can neither be destroyed nor divided, but it will remain some time after the material substance has vanished, and retain the same shape, it will at length become inflated like a balloon, and rise and ascend upwards, and keep the same shape until it goes out of the reach of microscopic sight. Here we have an

incontestible proof that there is a principle of life in the vegetable, that can neither be destroyed, nor dissolved, nor divided and altered in its shape by the most destructable agent ever found in nature. The same principle has been found by the same means in animals, but it is observed that the principle in animals is far brighter than in vegetables, this shows evidently the superior order of their life. It is not to be supposed however that the substance thus discovered is the real life of animals, but only its covering so closely allied to it, that it cannot be separated: this is doubtless nearer related to the earthly matter, and serves as its conductor thro' the creature. For fire or heat which appears to be the natural agent of motion, has never yet been seen by the aid of the most powerful solar microscopes, and we must see that life is more subtle than even caloric, because it must pass into all substances and elements.

From these premises we have a clear proof demonstrated to the reason of man, by what his eyes can behold of the truth of that Divine Revelation, which attests the existence of the spirit or life of man in a seperate state from the body, and that no power can destroy or dissolve it; but that it will retain a perfect shape after having left the material machine; for if this be the case with vegetable and animal life, he can lay no claim to reason who can suppose that it is not so with the rational intelligent life of man; since it is proved to be vastly superior.

But there is one argument which to the Infidel may perhaps be the strongest of any, against the future seperate sensible state of the soul; namely, As man has no knowledge in himself of any thing before he came

into this world, so he will have no knowledge of any thing after he goes out of it. This position is not founded on reason, for we see that every vegetable and animal has its seed in itself, and this seed properly deposited and nourished by the elements, will in due time bring forth its proper fruit, endowed with all the properties of the parent. Hence analogy teaches us that whatever principles of life or knowledge is now in the offspring, was originally in the parent; and that a sensible offspring can only remember thro' the parents. For upon the supposition that some sensible agent passed into the world thro' such a medium only; it is evident that it could not be the offspring of man, nay, man is as much the production of man, as a tree is the production of a tree.

But how was this living principle of man first formed, and from whence came it? answer, The material machine of man was originally formed of the elements of the world, and his animal life of the spirit of those elements properly organized, for without an organization so as to form a connected system, there cannot be a being. This was done by creative power and wisdom; he was then but an animal like all others; but the creator in order to form a representative of himself in the material world, and to have a being that might understand and enjoy the displays of his power and glory for ever; infused into this animal nature a reflective ray of his own intelligent and glorious life; or as it is expressed in scripture "God breathed into his nostrils the breath of life, and man became a living soul", that is, his spiritual part lived in that superior life reflected by the Divine element. No other animal was said to be a living soul, but they were only living bodies, and their soul, which in the original was

synonimous with life, was the life of their body; but their souls did not like man's, live in a higher order of life. As the soul is the real life of the body, hence it must produce all its voluntary actions, just as much as vegetable life produces all its growth and fruit; or as the power that moves a machine produces its operations. Consequently the soul must be responsible for all the works voluntarily done in the body, for it is the doer of them: and hence it must appear in the world of spirits, with just that portion of the principle of light, knowledge & virtue and vice, which has been gained and treasured up in the mind of the sensible spirit.

The soul is not a part of God, or of the real Divine elements, for if so, God must be the real actor, and all the happiness and misery of all souls must be equally an ingredient of Divinity: and hence God must be the most happy, and at the same time the most miserable of all beings, feeling both for all other beings. But according to scripture neither the good nor bad, that men or angels do, can either profit or hurt the Divine being, except by benificence and sympathy; and for the above plain reasons we see that it must be so, as a machine is no part of the maker: and hence could the machine be endowed with self acting and feeling life, the feelings of that life could not immediately affect the life of its maker. But the soul is a composition of the spiritual elements corresponding to the natural or material elements, yet it is properly formed to be a recipient of a rational emenation from the Divine elements, which no other animal can be; in this consists man's superiority over all other beings in this world. As the soul of man is endowed with a life emenating

from a higher order than any of the elements of this world, and any other living creature on earth; hence in man is the only knowledge of a higher order, and of an hereafter, and the only understanding manifestation of the Divine Spirit on earth.

But query, what is this principle of rational intelligent life in the soul, and how is it formed, if it is not a part of Deity? answer. The reflective rays of the sun operating on a plant, forms in that plant an operative principle that runs thro' its whole system, and forms in it a living principle according to the order of the vegetable composition of the plant. This then in its progress becomes a part of its constitutional nature, and thus communicates the same to its seed by which the same nature is propagated, and being nourished by the same rays becomes endowed with the same properties as the parent plant. And tho' the principle thus implanted by the sun shows in the plant the source from whence it was derived by its warming qualities; still it is no part of the sun, but the sun is undiminished thereby, but it is only a principle formed by its rays; so it is with man; the reflective rays emenating from the life and infinite intelligence of the Divine Spirit, operating upon and in man forms in him a living principle of intelligence according to the order of his life and creation, this becomes in him as it grows into maturity a constitutional principle of his living properties. And it shows from whence it emenated by its superior qualities to any other principle in the natural creation, yet it is no part of Deity, but only formed by the rays of his glory like the similitude; The rays of the sun after operating upon the plant;

return again to their source, but they form a medium of communication between the plant and sun, by which the principle is nourished: so also the Divine rays return to their source, but they support the principle by this medium this principle also becomes a propogating principle by which it is formed in his offspring as well as all the rest of his powers. The growth of all plants are promoted by the operation of the heat of the sun operating upon the elements, but there are some that it appears there is very little of its nature formed in them, because its rays have little effect upon their growth but there are some others that are peculiarly attracted by its rays, and will not grow only when it shines upon them, then the head and flowers will turn to its rays, and when the rays of the sun are gone, the plant shuts up its flowers and appears as if asleep, and then such appear not to have any growth or motion of themselves. Others will only grow by the light and rays of the moon; the former have a warm and more rich nature; the latter a more cold and less nutricious nature. Thus they show the respective sources from whence they derive their highest quality. Again, some plants and perhaps all vegetables may be made to grow shut out from the rays of the sun, but they are of a very inferior quality as to substance, and evidently show the lack of the principle formed by the light and rays of the sun. Thus man is a plant that grows in his mental powers by the reflective rays of the Divine Spirit, but the beast does not; he is but the creature of the moon: that is, having the powers of material nature only, without the operations of the warmth or life of the Divine sun of all power, no life would be produced, but it operates upon plants & animals

only thro' secondary causes, and not in and upon as it does in man, for their nature like some plants as to the rays of the sun, is not an absorbent of its principles, but man is; and also we may say like vegetables that grow out of the light and rays of the sun, so the beasts or mere animals grow without the light and rays of the source of rational intelligence; and they show the lack of that principle, like as do such plants show a lack of the principle formed by the rays of the sun. Man in the nature of his system has an absorbent property to attract the rays of the Divine sun, but the beasts evidently have not, this is shown by the similitude.

This rational principle thus formed is the only medium for the understanding operation of the Divine Spirit, this therefore raises him far above all mere animals. This principle thus formed can only be supported and fed by the operations of the Divine elements, and can never be satisfied without, no more than the warm principle in the plants can be supported only by the principles of the sun. Nor can it be possible that it should ever perish, any more than the above principle formed by the sun can ever perish, but will always exist some where; and as the principle created by the reflective operation of the sun shows its origin, and attracts the property of the sun in proportion to its increase, and also unless it is bound by some matter contrary to the nature of the sun, will attract to it, and soar as near its source as the powers of its position among the properties of the world will permit; so the living principle of the intelligent soul in its operations shows forth its Divine origin, and unless bound by

an opposite and fallen principle, will soar in all its operations towards the Divine spirit, and will more and more discover its true nature, and become an absorbent of its nature in proportion to its magnitude and expansion. Hence all the operations of the rational mind if left free will discover increasing knowledge of the nature and works of the Divine Creator.

We may further remark, that it is a demonstrative truth, that there can never be an idea in the mind of man, that has not a foundation in fact, for otherwise the idea must come from nothing; if so, then nothing can create something more powerful than any real thing in a sensible intelligent mind; this is impossible. Therefore the idea so general in the mind of man, in all nations and all ages of a future state, of an hereafter, and of rewards and punishments in that state; of a supreme Creator, who holds the destinies of all, proves that those things absolutely exist; for otherwise the effect must not only be superior to the cause, but must create it; because an idea cannot be any thing but an effect of some cause upon the mind. But tho' the form and shape of these things may be never so erroneous, yet the idea proves their existence, as much as the feeling of heat proves that there is a principle and source of heat that exists, tho' man may be totally ignorant of its location or what it really is. These various ideas of forms, shapes, locations and operations, arise from the multiplicity of forms, shapes, operations & locations with which the mind is familiar. All these have a foundation in fact, but they are associated in the mind according to the state of light and knowledge that the mind

is in when it receives the idea. But these ideas are planted in the mind, not from a non existence, for this is impossible; it matters not what form, shape, or local situation we assign to these things, for they are founded on that self existent power upon which all things depend; and they must be of an endless duration; for they are according to the principles that proceed from that power, and hence they can never end, unless that power can end. All these premises are demonstrated by reasonable analogy to the incontestible conviction of every rational mind, that will duly view the evidences.

Therefore it is evidently proved by the foregoing incontestible premises, applicable to the rational mind, that the soul is of an everliving everlasting substance; that it emenates from a reflection of the life and glory of the Divine source of self existent life and infinite power; that therefore it can never be satisfied nor happy, without the operation and knowledge of the spirit and principles that flow from the Divine being. Hence it follows indisputably to the man who will use his reasoning powers, that the proper, and vastly most important labor for the soul whilst in this terrestial state, is to gain clear knowledge and views of the nature of God, of the order and connection of his works; of his power, wisdom, justice and goodness; of his own proper order and sphere of action, as being the connective link between the natural and spiritual worlds; for in this respect he has a most important duty to do, as Lord of this lower world, and representative of the Creator, in all his intelligence and goodness. Therefore to fulfil this high trust, he must treasure up in his mind & very nature,

those unchangeable principles of knowledge, mercy, virtue, and goodness, which will join him in a proper line to the Divine source of these principles, and thus will connect him in his proper order in the great work of the creation of God, both natural and spiritual; for then such a soul cannot be otherwise than satisfied and happy.

For the aforesaid beneficient and all glorious principles, are the beauty and glory of the Creator; these are the glory and adorning of heaven; these flow from Divine Spirit, and they cannot be otherwise than blessed & honored by that spirit wherever they be. Hence they must make all souls glorious and happy that possess them, & their glory and happiness will increase for ever in proportion as those virtuous principles increase. On the contrary, all dishonor, pain, shame, and misery, arises from a lack of them, or from opposite properties in the soul to them for ever. Because it is evident that the soul must be for ever active, and gathering good or evil properties. Hence its glory, honor, and happiness; or shame, misery, and contempt must be operative and increasing, according to the improvement of these respective principles, to the endless ages of eternity.

From the same principles of analogy, man may reasonably learn his duty in this earthly state; for as those plants that grow in the rays of the Moon, and will not in the light and rays of the sun, are of a cold and poisonous nature; and have a tendency to corrupt and disorder animal life; so the beastly propensities of animal earthly nature, are of a corrupting and disordering nature, when they influence the intelligent spirit, and tend to abstract the soul from the Divine

element from which it emenated. Hence this teaches man, that he should make the same use of the animal nature, that he should of the beast; that is, to be instruments to do an earthly work; but that the intelligent spirit should govern all its passions, and not mate with, nor be governed by them, any more than he should mate with, and be governed by the beast; because if he does they will sink his soul and bind it from soaring towards the Divine intelligence; this is really the fall of man. From this cause springs all Atheistical ideas, and the want of the knowledge of God and a hereafter; because the intelligent spirit is absorbed and poisoned by the material & animal nature. Therefore it is the reasonable duty of man to purify his soul from the propensities of the material nature and animal passions, and set his intelligent spirit free to rise above their attractions and inclinations; and then his soul will discover more and more the nature and glory of spiritual realities, and ascend further and further towards and into the Divine principles, and display in increasing degrees the dignity and superiority of its creation above all things in this lower world. Here then is man's highest duty shown by reason, & this agrees with all the manifestations of Revelation.

The Conclusion.

By a candid and fair view of the preceeding premises and the operations of the elements and principles thus brought to light. 1st We may see that it is plainly demonstrated that things in the creation, both natural and spiritual, are regularly connected by an affinitive and correspondent relation. That all elements, principles,

9 and bodies, attract to a central power, which governs the peculiar system. That all systems are connected by certain general principles and elements, which run thro and compose the whole. That correspondent orders and numbers of principles are found throughout the universe as far as has ever been discovered; and the universal operation of all visible things is to attract to one general center; and all elements and principles evidently do the same. Therefore it must be self evident that there is a supreme central power that upholds and governs the whole, throughout boundless expanse. Hence as we learn that rational intelligence is superior to all things that we have any knowledge of, whether visible or invisible; therefore upon every principle of reason and analogy, we must learn that this central power is invisible rational intelligence; the supreme director as well as the primary self existent source, from whence all intelligence emenates; and upon which all good things in the universe are dependant. This is therefore the Divine Spirit, and Supreme God over all for ever.

2nd As there are myriads of beings in existence, and man is superior to all visible beings only thro' his rational intelligence which is invisible; hence reason plainly shows that there is an original being among all beings, from ~~of~~ whom all other beings in his creation originate by emenation or reflection, thro' the medium of the elements, numbers, and orders of his works; here then by this rule we are led to the self existent <u>Father of all</u>, who is God in being the first of beings, and the being of all good beings, by the incontestible principles of intelligent reason and analogy. For it is evident that

man tho' superior to all visible living beings, yet he has no more control in reality over the general operations of the elements and principles of the universe, nor even over his own existence, over his birth, death, nor the general incidents of his life, than a poor worm of the dust; except in those things which in his limited sphere depend upon his voluntary action. Therefore he is wholly dependent for all things upon a fatality which he cannot control; he cannot make a kernel of grain, nor a drop of water; he cannot command the dews nor rains, nor cause a tree nor vegetable to grow without being controlled by the same destiny of fate. How unanswerable then is the evidence, that man with all his rational powers, is wholly dependent upon a superior intelligence; and if man certainly all things else: for what can be more preposterous than to suppose that the unconscious elements, without an intelligent regulating power over all, can create or organize, and control the destiny of rational life, or of any life; nay we evidently see that life is always able to control matter and all the elements as far as its sphere extends. Then reason and analogy indisputably declare that there must be a supreme life able to organize all lives in their orders, and to regulate and direct all the elements and all matter and spirits. This is self evident and cannot be denied without all reason and rational deduction is laid aside, and then man may despair of ever knowing any thing "but what he knows naturally as the brute beasts". And in those things deprived of any sure guide, they cannot help but "corrupt themselves" see Jude = v. 10.

But when all things are kept in their proper

order, and the rational intelligence of man keeps its seat and control according to its dignity; then where there is not anything out of place as appointed by the supreme spirit, all things are seen to revolve towards that spirit, and it is the very operation of their life to declare and acknowledge Deity. In this state all things breathe life, health, peace and happiness, and shine with the beautious rays of the goodness and glory of The Great First Cause. For it is evident that nothing in the whole creation can have pain and misery, unless something is by some means thrown out of its proper place and correspondent order; this may easily be seen in all the operations of all living systems.

Therefore man can never be finally happy nor satisfied, neither in this world nor that to come, until he finds his proper sphere and the dignity of his order respecting all things, but especially his correspondent relation to "his heavenly Father," the author of all order, goodness and happiness. To this end center all the revelations, figures and numbers of the scriptures. To this end also center all the laws, institutions, orders and rules of the gospel; all the promises and threatenings of revelation in all ages. All the moral light of nature, and all the light and monitions of conscience: that is, to gain and establish the aforesaid true order in all things, for then in truth and verity will the kingdom of God be finally established and never before. This is the essence, wisdom and glory of the Divine system manifested to man by the revelation of the Divine Spirit of Christ in his first and second appearing!

As a wild man in his natural state, is a

savage to a civilized state, and must remain so, until properly initiated and instructed into the principles of a civilized life; and whilst a savage he has no relish for, nor enjoyment in the things of civilized life, but esteems them as abridgements of his liberty and enjoyment, they being contrary to his sense and habits. So man in his natural state is a savage to the order of the spiritual state, and he cannot have any knowledge of, nor enjoyment in a spiritual state, no further than he is instructed and properly initiated. The savage while in his uncultivated sense, to behold the sciences and arts of civilized man, might view them with amazement, but to him they would appear things without meaning or real use; and he is always liable to turn away & live and perish a savage. Nor can it ever be otherwise with him until his sense and savage feelings can be changed and he can be convinced of the utility and superiority of the civilized state. So is the natural man a savage; a wild man to the things of the spirit or to the knowledge of their superior benefits; and he will always turn away from them as things that abridge his liberty and enjoyments; because they being of an higher order, must inevitably require the renunciation of his present enjoyments, and ultimately the death of their life; for whilst he lives in an inferior life he cannot rise into a superior. This natural life in which man can enjoy the wild and savage pleasure of a depraved nature, is the life which came by man's falling from the rectitude of his creation, as the scripture says, "I planted thee a noble vine, how art thou turned into the degenerate plant of a strange vine unto me saith the Lord" Jer. 1. 21. This is that life of which Christ said, "Whosoever shall

save his life shall lose it, but whosoever shall lose his life for my sake and the gospel's, shall find it unto life eternal": that is, he loses his savage wild life, and all its pleasures, and rises into the superior life of the spiritual order, where he can enjoy the substantial happiness of a soul truly civilized and cultivated unto heavenly principles.

But as a savage who has been initiated and instructed in the order of civilized life, and been partaker of its wants and benefits; if he goes back to his savage state, he is far more worthless and unhappy than the savage in his original state; and generally lives and dies a miserable savage, for his knowledge and experience is that and has created wants and awakened genius which a savage state cannot satisfy. I speak not of spurious civilization but of that knowledge and those virtues which belongs to true civilization; where the mind of man is cultivated into that state of mental light and knowledge, to be able to see and sense the dignity of his order and his duty as a rational being far above all other animals. That man in his natural state is a savage to the knowledge and dignity of his intellectual order, and that he can never arrive to that order without instruction and the cultivation of his mental powers, has been fully proved by the savage state of many who have grown up wild, without mental improvement and intellectual instruction; these have always been found but little advanced from the state of the beasts. Yet such had evidently the ground and recipient for mental instruction & moral improvement which the beast has not. We see then that man without mental instruction and moral cultivation, never becomes an acting rational intelligent being; and knows

not the dignity of his order, not even as a natural being. how much less then can he know the superior order of the spiritual state and his capacity for the far more glorious dignity of that order, or ever arive to it without spiritual instruction, improvement, and subduing the wild spirit to the true civilization of heavenly principles; this is what our Saviour calls "the kingdom of heaven is within you". But how are they to get this instruction? answer, from those who have the knowledge & powers. But how are any to get it? answer, by the operation and revelations of a superior spirit to man. It may be said, man receives it from his ancestors, true in part, but from whom did they receive it? If it be said from their ancestors and so on, we must come to a stopping place where it must have commenced from a source above man, because man born now, until instructed and cultivated, is wholly destitute of it, and his ancestors must have been equally so. But if we suppose that the first man had this knowledge, that must certainly have been imparted to him from a power above him and could form no constituent part of his nature, for if so, as his posterity only gain it by mental instruction and experience, his posterity are not brought forth according to his own nature and likeness, this would be contrary to all the principles and laws of creation. Hence we are compelled by plain reason and analogy, to admit the necessity of, and the certainty that there has been a revelation of instruction to man, both as to his mental and spiritual duties, knowledge and order, as he could never arrive to his dignity as a rational being neither in this world nor in that to come: but he must

remain for ever stationary in a great measure like the beasts.

Happy is the soul who is spiritually civilized in this world, and restrained from the wild and savage nature whilst in this earthly world, and knows the true order of things, and his own order: for when he appears in the world of spirits, he will be delighted and will close in with the order of heaven, because it must if he is in that state, be congenial to all the feelings of his life, and meet all his wants and desires. Whilst he who has rejected it here, after having had a fair offer, like the savage whose wild sense is not changed, will most certainly reject it there and never can be brought to it except by sufferings, nor is it certain that this can ever be effected upon such a savage spirit. Hence the reasonable necessity that natural man should be converted & his natural senses of pleasure, honor and glory, should be entirely changed, because he is in such a wild and savage state, before he can come to Christ the true teacher of heavenly civilization.

This wisdom is only found in the Divine elements of Christ. Hence it is truly said, "In him are hid all the treasures of wisdom and knowledge" The true order of nothing natural nor spiritual, can never be found only by the reflection or possession of the elements of his Spirit. For man has tried all his arts and inventions to obtain this order, yet has never been able to do it to his own satisfaction, and it has never been gained until revealed by Jesus Christ; by this revelation it was gained so as to be a standing witness to all men; and as like causes produce like effects, so the same spirit wherever it operates will instruct how, and give the

power to obtain the same order and state, according to its degree of operation.

It was on the ground of the preceding principles that Jesus said, "Are not two sparrows sold for a farthing, yet not one of them shall fall to the ground without your heavenly Father's notice; nor is it forgotten before God; fear ye not therefore, the very hairs of your head are all numbered, ye are of more value than many sparrows". The sparrow is formed with feeling life, & is composed of all the elements and principles in the creation, except rational intelligence; hence its wants and fate thro' the operation of principles which emenate from Deity, must revolve to the Divine elements, and thus be seen and known there by him who lives and reigns in those elements. It is in this manner that God hears the ravens when they cry unto him for lack of food. Job 38-41. And upon the same principles Christ declares that God "your heavenly Father" feedeth the fowls of the air, and that God feedeth the ravens; "how much better are ye than the fowls" Matt 6-26. Luke 12-24. Here we are taught that it is God in the orders of his providence that regards and provides for the animal creation, however inferior; but that man is of far more value than they, that the very hairs of whose head are all numbered. His hairs are composed of all the principles & elements of the natural creation, and must have spirit in them as well as all parts of the body: then they must be numbered by those principles, and known in the Divine elements. But the principal superior value of man consists in this, that he is filled in every part with a rational intelligent spirit, that must have an endless

conscious existence, and be an everlasting monument of the power, wisdom, goodness, mercy and justice, of the Divine Spirit. And therefore must in the final result of its trial appear in the world of spirits, with the seeds of everlasting glory and honor; or of everlasting shame and contempt, as the effects of its own improvement of the unchangeable principles of good or evil. Dan 12-2 & 3. The soul is therefore the only depository of the Divine Spirit and hence the only real representative of that spirit on earth, and on this ground it is, that the soul is far the most peculiar object of the attention and care of "The heavenly Father". And hence if man acts the part of a reasonable being, all his labors must be directed to implant those seeds of virtue and goodness in his soul to fill up his whole sphere, which will bring forth eternal fruit, for this will glorify him to the endless ages of eternity.

Let man seriously and candidly reflect upon the above views which are demonstratively evident, and if he uses his rational understanding, how can he help exclaiming, who can behold the amazing extent of creation: the harmony of all its parts; the complete connection of all its elements and principles by correspondent relation and affinity; their necessity and usefulness; and learn the figures, numbers, and manifestations of scripture and all the lights of reason and genuine philosophy in exact accordance with them. And also the correspondence of the natural and spiritual worlds and principles one with the other, and trace the whole to an evident emanation and reflection from a Divine, infinite, & unchangeable fountain and source. We say, who can behold all this (and every rational man may behold it if he will candidly

and impartially exercise his reasoning powers) and suppose that it is possible for it to be the effect of blind chance, or of unknowing principles without an all wise & all powerful spirit to uphold and direct it. If chance or which is the same, unconscious principles, effected this stupendous creation, it may just as well annihilate or totally disorganize it for ever; and man is unsafe every moment in all respects for chance may just as well doom him to everlasting misery of the most awful kind, as to doom any one to the least misery. But man sees and knows that there is misery in the world, and in chance he cannot have the least certainty of ever finding a remedy for it: true he may say, may be there will be a remedy: but with full as much reason he may say, may be there never can be any; for there is upon this supposition, evidently no certainty. But in believing in all powerful & good Deity he has a well grounded hope of a final and certain remedy in the principles of an unchangeably just, merciful, and good God. who in the order of his providential displays will bring all things into that state in due time, that good and evil shall not be mixed, so that clashing principles shall no longer harm the good, nor cover and screen the evil. But in chance he can have no reasonable ground for such hope.

Do not the scriptures then most appropriately call such fools, who dispute the existence of the Divine being? "The fool hath said there is no God; corrupt are they and have done abominable works". Psalm 14. 1. It appears impossible that any rational man should have the least doubt of the Divine intelligence, unless his soul is covered up with the corrupt and abominable

elements of a depraved nature, that blind and suffocate his rational senses with the inferior senses and pleasures of an animal nature, for all the elements and principles of creation reasonably declare it.

It may be objected; how can there be so much injustice take place in the world, if there is a superintending just power of intelligence over all? How can it be reconciled with such a supposition? The truth is evident that it is impossible to be otherwise, wherever the mixture of good and evil operate; for the clashing of evil against good must cause painful travel & operations in all feeling life, until the subject of those operations comes to maturity and yields its proper fruit, & the good fruit is placed beyond the reach of the operations of evil; for if evil works at all against good, it must work injustice and those operations cannot be prevented in a probationary state. But how consoling; how soul cheering is the knowledge and reflection, that we are under the special notice and guardianship of "Divine providence," In whose hands are the issues of life and death, and the soul of every living thing;" "And whose tender mercies are over all his works". And who has declared that "he doth not afflict nor grieve willingly the children of men". Hence all things will finally be made just and right.

To understand this subject it should be remembered, that every element and principle, when it enters another element or compound of elements, becomes a seed to bring forth fruit of its kind. But this fruit cannot be produced and come to maturity, until all the elements and principles with which it is connected, have time according to the necessary system

of order established in the creation, to concentrate their relative operation in the sphere of the thing produced. If it were not so, the regular operations of all principles would be destroyed, and the undue operation of principles and elements would destroy the fruit; like as too much heat would injure, and if raised to a certain degree would destroy the fruit of any plant; but there must be just enough heat to keep the other elements in their regular operation and then the fruit will be produced in due time, and will then show its proper kind, and can be put to its proper use but if gathered before it comes to maturity, tho' it may prevent adverse operations respecting it, still it will spoil the fruit. Hence in the parable of Christ respecting the wheat and tares; the tares were not suffered to be rooted out "lest the good seed should be destroyed, but let both grow together until the harvest". Then when both were ripe the separation should take place, but while any natural fruit is in embryo and growing, it does not appear what its proper qualities are, nor can its destiny be truly seen, nor not at all applied to its proper order and use. So it is with the seeds sown in the human mind, and the principles that actuate it and grow in its elements; their real nature cannot fully appear until by due process they bring forth fruit, nor can that fruit nor the life that produced it receive their just destiny until the fruit is "ripe for the harvest". Because to gather it when growing would prevent the principles that produced it from operation which would manifest their true nature and qualities. Hence those principles could not justly be adjudged and consigned to their proper order and place, and the agent that contained them and

matured the fruit thro' his agency, could not receive a just and necessary reward of honor or dishonor according to the nature of the fruit, any more than Judas could "go to his own place" until he had consumated the fruits of his coveteous principles by selling and betraying the Saviour. John 12 = to verse 8 - & Acts 1-25.

Let it be considered that if all fruit and all beings were made perfect and brought to the maturity in the first stage of their existence, there would be no progressive increase, & the principles and elements that exist in the universe; could have no living operation, for the life of all things is an operative increase. And if evil operates at all against good, it must be an unjust operation but since there are good and evil principles it must be evident that should ~~to prevent by~~ an overruling power prevent all injustice and oppression, it must completely destroy the free agency of man and render him neither rewardable nor punishable. Therefore as we evidently see that there is an overruling power that preserves the balance, and an equilibrium among all the elements and principles of the universe: for tho' they may be never so much disturbed by clashing operations yet the same general order in the great whole is preserved, and all the elements are again brought into their elementary order and their properties are always bringing forth fruit that declares their true nature. Then can it be possible to suppose upon any principle of reason, that the principles of rational intelligence the highest power known in this world, should be left without a final balancing power that will restore a just equilibrium and in the result cause every portion of that intelligence to receive and enjoy the exact honor or dishonor,

manifested in its own fruit, and consequently have enjoyment or painful trouble in proportion.

But as we see that this does not always take place in this life, tho' it oftener does than a superficial observer would think, still as there is much that goes unpunished thro' time; hence if the equilibrium of justice is ever restored it must certainly be in a future state. All the operations of the rational mind show that those principles in this life are but the seeds to bring forth fruit for a future state. Therefore reason declares that the unjust operations of this world so far from being an argument against a future state, demonstratively proves its necessity, because without it justice can never take place, and man knows that there is a principle of justice exists, and it is so powerful that there is no principle that so often convicts man and brings to severe remorse as this; we have reason to believe that there never was a rational being, from the lowest savage to the most civilized intelect, but has in a greater or less degree felt its monitions more than any other principle; as may be seen by the writings of all the Philosophers and Sages of all ages, and of all the law and prophets: and indeed the golden precept of moral rule of Christ was founded on this principle. "All things that ye would that men should do to you, do ye even so to them; for this is the law and the prophets". This requires complete justice, and let mankind be totally divested of this, and the human race would doubtless become extinct in a short time. Hence it must be evident that such a powerful principle, certainly has an all powerful & universal

source, and if so, its equilibrium cannot fail to operate and bring things to it, either in this world or that to come. It was on this ground that Christ taught his followers to place their highest hopes in a future state "In the world ye shall have tribulation, but in me ye shall have peace" "I go to prepare a place for you" why, because of the injustice in the world, by which he forewarned them that they should have tribulation: therefore he went to prepare a place for them in the spiritual world, where injustice should be blotted out; hence in him as the just establisher of that state was the only hope of final peace, for peace is incompatible with injustice.

It is on the ground of the process necessary to prepare all things for this state, that the righteous with all their labors and sufferings have long to wait and hope for their reward, on this ground the scriptures are very explicit. "When cometh the fruit of our reward" – Esdras – "For ye have need of patience, that after ye have done the will of God, ye might inherit the promises". – James. "Be patient therefore brethren". On the same ground it is that the principles and works of the wicked are not immediately declared and rewarded. Because sentence against an evil work, is not speedily executed, therefore the hearts of the children of men are fully set to do evil. "But he that being often reproved hardeneth his neck shall suddenly be destroyed, & that without remedy". Prov 29–1. So says the wisest of men who says he had proved all these things by wisdom: then let every soul look well to the reproofs & monitions of his own heart, for final justice will surely take place

and the reward is sure. Hence Christ declares upon this principle, altho' he gives full freedom for the agency of the creature to bring forth fruit according to his own choice, even to "be unjust still" yet in his last monition declares, "Behold I come quickly, and my reward is with me to give to every man according as his works shall be". Rev 22-12. But while fruit is growing, there must be a struggle between adverse elements, and those elements or principles which prevail, give character to the fruit of a good or evil nature. In man those adverse struggles of the elements of good, are the monitions and reproofs spoken of in scripture, and of which every man is a witness. And the struggles of evil are the allurements trials and temptations that beset the righteous, & from neither can any soul possibly be freed, until the fruit of all the seeds sown in him if not eradicated "is ripe for the harvest": then the fruit will be gathered to its proper order and place, and the agent that cultivated and produced it will receive a perfectly just reward according to its nature and character, because he will be left in full possession of his own.

From this we may see that the probationary state must continue, until every element and principle in a rational being, has had its nature operation, before the fruits of the righteous can be fully manifested. And the deeds of the ungodly be fully declared. It must be evident that there can be no difference as to the elementary composition of the soul in this world or the world of spirits; nor can the nature of any principle or element be changed thro' endless ages. Therefore as there can be no arbitrary change

(tho there are different degrees & orders.

it follows that if all the seeds or principles which have been sown in man, whether of good or evil, have not had their operation and come to maturity, or else been rooted out by his own works before he comes into the world of spirits; then their operation will there be finished before the probationary state of trial can end. Hence the soul during all this period may have an opportunity of at least a possibility to change from the principles of good or evil. It needs no proof that every principle and element must attract and draw to its source and central power of its operations. Therefore it is equally evident that souls who gather and fill up with the principles of goodness, until they become their life, and carry such principles until they are fully seperated from the adverse evil principles; that then such souls must be for ever carried more and more towards the Divine source of all good and perfections thro eternal ages. But those who follow and fill up with the principles of evil until a final separation takes place from the principles of good, such souls must equally revolve more and more towards the source of all evil for ever and ever.

As the Divine elements and being are infinite, and all created beings must be finite, because however great, they are bounded by a superior: Hence there will be endless room for them to increase and expand for ever, without coming any nearer to the end. Therefore if a soul could explore and understand all the order, nature, and beauty; and every thing else that belongs to the works of the universe that now exist, which would doubtless take the most active genius that ever existed a million of ages if he should proceed with the rapidity of thought. He would then have a field before him immensely larger

to survey than when he first began to commence anew upon. For creative power and wisdom is infinite life, and life is action hence it must always be operating thro' eternal ages, and its operations must be an effective work of new organizations and additions to creation; unless we suppose he works in vain, which is absurd for all wisdom can do nothing in vain. If we say he works thro' the things that now exist, this will not be denied that Deity in principle thus works, but this is only the portion that he has imparted to other agents. But can we suppose that the Divine being has imparted all his work to other agents, and has reserved none to himself? Nay, Hence he says in the scriptures, "I create new things, they are created now and not from the beginning. Isaiah Again, "I am God and none else, I will not give my glory to another". But if he has ceased all work only thro' agents, he must have given the glory of all actual work to others, or he never had it, and we can never know that he works at all, for other agents may claim it all. Some may suppose that there is no end to the worlds that now exist, but an infinite mind must know their number, for he must be beyond them, and hence they cannot be infinite or boundless, on this ground the scripture declares; that by his wisdom he hath made the stars and "he knoweth the number of them", nothing but Deity can be infinite of course he must infinitely work, and his peculiar work must be creating or arranging and setting in order the foundation principles and elements of existence.

Upon these principles we may see that the works of Deity will for ever increase the knowledge, extend the views, and expand the conceptions, and feed the activity of the mind of intelligent rational beings,

and especially of Redeemed beings; and lay not only a solid foundation which will be everlasting for their present happyness and satisfaction, but will also forever increase the same by filling the mind with pleasing antisipations of an everlasting increase of new food, new knowledge and new views of the same infinite Goodness, Power, and Wisdom, never to end.

Seeing then that we are enfolded in unchangeable Principles and elements, proceeding from self existent, all powerful and all wise Deity; and that these principles leave us to a finally free choice, that there is no being nor power, which can hinder the final freedom of this choice; that even the least being is under the special notice and superintendance of this power, and that it is impossible from the unchangeable nature of the operating principles of creation, that equal and exact justice and right should not be done to all in the final results. In this view how little does our (local) lowest situation and the sufferings which we may have to encounter to obtain virtuous principles avail? since we shall yet surely see the Mercy, Goodness, and Justice of God clearly vindicated before all intelligent beings, & cannot be hindered from the final enjoyment of our own labors. Who can in this view help exclaiming with the psalmist, "O my soul hope thou in God, for I shall yet praise him in the land of the living" for all righteous life will yet praise him, and all life shall yet see his gracious power and justice. How can any just soul take an understanding view of the forigoing principles, and not break out in

rapturous aspirations of praise and join the heavenly choir who cried; "Great and marvellous are thy works O Lord God Almighty; just and true are all thy ways, thou king of saints; who shall not fear thee O Lord and glorify thy name". From this we may learn that the greatest ingredient in the happiness of glorified beings will be the knowledge and contemplation of the boundless and wonderful works of God in the universe, and the infinite displays of goodness, truth, holiness, & justice of those principles which will for ever flow from the Divine & Eternal source. Amen.

Note— Interlineations in this copy, are from corrections or additions in the original manuscript made by the author. This is a verbatim copy of the original.

Summary to be introduced at p. 64 at this mark ✗

written probably as late as 1860.

I By a review of the preceding illustrations & the lights they produce, we may learn that, there are four general Heavens which are the primary basis from whence springs all the Orders of the works of the Eternal Creative Power & Goodness.

II That in these foundational Systems are contained the original subsistencies & elements of all existence in God's Creation. Therefore the seven Spirits of God, operating in & upon the principles of those properties, bring to view & establish seven spheres of primary Orders & arrangement, & manifest & display their power & life according to the Divine purpose in all His creative & glorious works. Each of these general spheres, rise progressively into higher & higher degrees of Divine Orders, untill a complete elementary

System is formed & encircled in all parts, so as to become a perfect sphere of Orders according to its nature & state which it fills in the great whole. Each of these spheres rising into more & more perfection, untill the seventh, when the great sphere of all these spheres is completed, ended in its Orders & blessed, the whole being set in operation as eternally abiding according to the ultimate designs of the Creator. For the combinations of these seven Systems, & the display of their powers & principles are eternal, & run thro all the manifestations, & bring forth all the works of eternal Power & Wisdom, both in the Orders of Providence & Grace unto neverending perfection.

III. — In each of these Spheres, are seven Orders of subsistencies, ever enduring, each forming a Circle in which a higher development of Divine work & Order is begun & finished, terminating in a Jubilee that is bringing the work of that circle to its ultimate Order. Hence each of the seven may be termed a Jubilee Circle. These were represented by the Jubilees of ancient Israel, which were celebrated by bringing all their economy into the Order & state that was according to the Orders of the Divine Law for that figurative Dispensation.

IV — These Jubilee circles are formed by seven lesser circles or weeks of years, in which also an Order of work in the progress of the eternal economy is effected, each of the seven displaying an ascending state of Divine Order, untill they terminate after seven times seven, in the fiftieth year or degree as the Jubilee. for every year is a progressive degree. The System of Orders proceeding from these sevens, have been manifested in in the progressive works of the Creation, from the beginning. The Order of these was manifested in the primary Creation of the natural world. In each Day, (that is period of time) there was a particular progressive Order of work effected; but in the

seventh the System of the natural world "was ended & blessed." 113
That is, indued with life & power to accomplish the designed purposes of the Creator. The same Order was established as the basis of all the Mosaic economy.

The System or circles of seven years called "weeks" was also set clearly set forth as Divine Orders, by the Angel to the Prophet Daniel. Thus, "seventy weeks are determined upon thy people;" &c. This determined the time by progressive circles of yearly weeks, to fill the sphere of Israel as the figurative Covenant People of God, from the restoration of Jerusalem to their final dispersion & overthrow as a Nation; & the establishment of Christianity in their stead, by a spiritual Covenant, & in a far higher System of Order in the Divine economy. See Dan. 9. 24 &c. This was first effected in the courts of their Temple, the sacred center of the Providential figurative work brot about by the ministration of Angels, according to the System of that Dispensation. See Acts 7. 53. Heb. 2. 2.

And then the figure passed away, & the first Dispensation of spiritual substance took the sacred ground as had been foreshown by the figurative System. Observe the aforesaid small circles of weeks, are again divided by larger circles numbered by tens; That is ten times seven makes (70) seventy.

No doubt in each of all these Circles, a special Order of providential & spiritual work was effected, proceeding by progressive steps, to promote the growth & to raise & bring the Divine vine to such maturity that it would bring forth into the world, the manifestation of Christ, & ultimately raise up that "great people" foretold in his name. 2 Esdras 9, 21 & 2 & John Chap. 15. And if we add the time between the sending of Ezra to reestablish the Jewish commonwealth, to the time that Nehemiah was sent, "to build & restore Jerusalem", we shall find that ten Jubilee Circles were completed at the establishment of the

Primitive Church, of this peaceable Kingdom then begun. Jerusalem was the type, like as its name signifies The vision of Peace.

Thus from these premises we may learn, that in the nature & elements of the aforesaid Systems & encircled Orders, are manifested all the numbers, names, metaphors, & principles brot forth & displayed from "the beginning", or that ever will be, to consumate all the works of God.

But it should be understood that all things in the exterior sphere, are but the outbirths of interior subsistent principles. Therefore all souls rise in superior degrees of spiritual life, in proportion as they ascend in the interior elements of these Orders, untill they reach their appointed eternal sphere.

The foregoing illustrated principles plainly verify the words of the Angel, referring to God; "By measure hath Hee measured the times, & by number hath he numbered the times; & he doth not move nor stir them untill the said measure be fulfilled".

Return to page 6. X

Note. — The Principles contained in the preceeding Treatise were progressively revealed, preached, & written, many years before the spiritualistic movements began in the world.

But it is remarkable that the aforesaid movement has progressively brot forth many things in a good measure according to those sentiments showing thereby that the work is brot about by Divine Providence. Tho it is in the natural Order, & brings forth many vain imaginations of the natural man, & therefore, tho they are no guide to the Believers in the Second Appearing of Christ, who, if they keep their Order, have the primary Divine Revelation which is far superior to guide them, Yet many views brot forth by this spiritualistic work

in the world, are more & more in the nature of genuine spiritual Truths, & it also removes many stumbling blocks to the reception of the Gospel. And thus verifies the prophecies on this subject, given in the late Manifestation.

<u>Probably written in 1860 or 61.</u>

<u>The end.</u>

<u>Note</u> — Agreeable to the sentiments expressed on page 109, is Mother Ann's Testimony. Mother Ann used to say, to encourge the Believers, "For W "All who are faithful, God will be creating new Heavens for their enjoyment, thro all eternity" A.